

Rays from the Rose Cross

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The Lesson

By KITTIE S. COWEN

*When I am pure my eyes shall see
The visions now denied to me.
For mortal joy that was not mine
My heart shall know a love divine.*

*For eyes must oft suffuse with tears,
And wild emotions calm with years,
And fires of youth more steady glow,
Before life's secrets I may know.*

*The heart that is untouched by woe,
The eyes that see, but do not know,
The ears that hear, yet sense no pain,
That spirit still has much to gain.*

*I cannot soar to heights, I know,
Till first I learn to WALK below;
Must stumble, fall, bear grief and loss,
And learn through pain to kiss the cross.*

*For hearts that are untouched by woe,
And eyes that see yet do not know
And ears that hear yet feel no pain
In life's hard school have much to gain.*

*For grief is only joy brought low,
And tears are gems in crystal flow;
And pain the force that rends the clod,
And frees the soul to blend with God.*

*When I can feel the load He bore
Yet love mankind the wide world o'er,
The will of God shall mine replace,
And I shall see Him, face to face.*

—RAYS FROM THE ROSE CROSS, November, 1921.

In Memoriam

Kittie Skidmore Cowen

WHEN the experiences of an earthly incarnation culminate in the flowering of the spirit, an individual destiny has been well fulfilled and a divine purpose beautifully realized. It is the privilege of these columns to record an instance of such fulfillment with the recent passing of one of The Rosicrucian Fellowship's oldest and ablest workers and teachers, Kittie Skidmore Cowen.

Kittie, as she was lovingly known by all the workers at Mt. Ecclesia, truly made the roses bloom upon her cross. Moreover, she furthered the flowering process in the life of countless fellow aspirants by her untiring promulgation of the liberating teachings of the Brothers of the Rose Cross and by her shining example of "loving, self-forgetting service to others." Well did she prove to herself and indicate to many that in such service was to be found "the shortest, the safest, and the most joyful road to God."

For thirty years Kittie Cowen was in constant service at Mt. Ecclesia. During the whole of this extended period she had but one interest, one purpose, one objective, and that was to acquaint the world with the Christian Mysteries as given out by the Rosicrucian Order through their messenger, Max Heindel. Fortunately, she came to the Mount exceptionally well qualified for carrying forward her chosen task. She was a teacher by profession and served for several years as a member of the Board of Education of the State of Idaho. She was also a writer, having at the time at least one full-sized novel to her credit. More important than this were her character qualifications. She was a free Spirit, a fearless pioneer, a zealous crusader. She was animated by the highest and purest idealism and energized by an intense desire to help the world to a brighter, broader, and nobler way of life than that which now prevails among the masses. Thus she naturally became associated with the Editorial Department at Mount Ecclesia from the very first and there she remained to the last.

While her name was never prominently publicized, the work she performed in connection with The Rosicrucian Fellowship Magazine, *Rays from the Rose Cross*, the preparation of promotional literature of all kinds, and above all in the compilation and editing of all of Max Heindel's posthumously published writings, was of such volume and importance as to have earned for her a place among the foremost of this generation's disseminators of the Rosicrucian Philosophy.

Kittie "crossed the bar" on April 16. Funeral services were held on the fourth day thereafter, and the body that had served her so

efficiently for well over the "three score and ten" was restored to its primordial elements by the purifying rite of fire.

Her passage came after a lingering illness of many months, during which time her activities and concerns with outer affairs steadily receded until they reached the vanishing point. The earthly personality had run its course.

But not so the indwelling Spirit. It needed no rest. In accordance with its nature, its activities grew ever clearer and stronger as consciousness gradually shifted from the outer to the inner life. And as the egoic nature undergoes no sudden changes in its basic trends, interests, and purposes, we may be very sure that the extended transition period represented no lost motion, no wasted time, no blackout of consciousness, but that the Spirit continued uninterruptedly in its eager search for ever more knowledge and increasing opportunities to place that knowledge at the service of man.

Kittie, the teacher, remained ever the humble student. The more she learned, the less she knew, so the harder she studied. And since one of humanity's major unsolved problems relates to death, it would be a reasonable speculation to assume that this became the primary subject of her investigation during her long drawn out transition period. By her very nature, we can see her observing every phase and studying minutely every detail connected with the process of death and with the very definite and conscious purpose of enlarging her knowledge and increasing her proficiency in the science of transition to the end that on her return to earth life she might the more effectively help mankind to remove the blind spot in its spiritual eye which prevents it from seeing and understanding death in its true light. For the time is approaching when the periodic withdrawal from earth life will be regarded not only as necessary and inevitable but as beneficent. It will be anticipated with eagerness and in the normal course of events preparation will be made for the radiant voyage similar to that taken before a long-awaited journey abroad. A spiritual joy will mark the triumphant finale of a life well spent as the Spirit takes its homeward flight. But before this comes to pass, enlightened Egos must lead the way, giving adequate instruction and setting revealing example.

Kittie Cowen became an authority on Max Heindel's writings. She knew with an amazing thoroughness what he said, and where and how he said it. She was the Heindel encyclopedia on the Mount, and held herself available for reference and consultation day and night, from one year's end to another. Workers in all departments brought to her problems relating to the Philosophy, and countless visiting students and inquirers from far and near sought her out for information about the Philosophy and for guidance on the Path. No one ever went empty away. It was her nature to give—to give generously, joyously, and with an enkindling enthusiasm.

Kittie's devotion to Max Heindel was deep and strong. In this life their natures shared a Leo bond, but the tie that linked them in a common thought and single purpose was obviously woven in the course of more lives than one.

The Rosicrucian Fellowship as an institution owes a very great

debt to this valiant Spirit, and the multitudes out in the world that have drawn on its teaching owe her more than they know, for the scope of her work and the extent of her influence was not to be measured by personal publicity standards.

An enlightened mind, a loving heart, a dedicated server, a devoted disciple, and a vibrant Spirit—this was Kittie Cowen. Who cannot see her now in her richly woven garment of spiritual gold as busy about her Father's business as while with us here? That is the vision that clears away the tears from eyes of cherished comrades left behind, this the view that dispels our sense of loss in recognition of her well-earned gains. Personal partings come with passing seasons, but the union of souls remains eternally unsevered.

—THEODORE HELINE.

FRIENDSHIP

A TRIBUTE TO KITTIE — BY CORINNE HELINE

*"I asked the Voice
What is a friend?
A golden hush,
A silent flame,
And then YOU came."*

FRRIENDSHIP is God's most perfect gift to man. It is the golden bridge which unites earth with heaven.

Well do I remember the glad event of your coming! All the fair landscape of Mt. Ecclesia was still misted with a sheen of sadness for the recent passing of our beloved leader, Max Heindel. Then one day the flowers took on a brighter hue, the birds sang a sweeter note—for Kittie had come!

The moment our eyes met there was instant recognition. Pages from the long past unrolled, containing vistas of other days and other hours together. For this was not a first meeting, but a glad reunion.

For thirty years your friendship has remained through sunshine and storm, constant and unwavering, unalterable and unending. Never through all these years have you by word or deed done aught to despoil the perfect flowering. Such friendships are not gifts. We must earn them, learn to grow up to them, and prove our worthiness to receive them. They are the heart's most sacred treasures, not to be lightly received nor lightly esteemed.

I know, beloved friend, there can be no cessation in our comradeship of spirit, for our love has fashioned the bridge that spans all time and space. It belongs to the eternal. Because your presence here has made my earth days brighter, so your going on will make the transition time easier, for you will be waiting, as you often have said, with the same open arms and loving heart to accord the gracious welcome you always extended in our earth days together.

So I do not say farewell, beloved friend of my heart, but "Mizpah"—God watch between thee and me while we are absent one from the other.

THE Mystic LIGHT

Religion and Life

By BEN FINGER, JR.

THE outstanding plus-trend today is the widespread diffusion of essential religion in the everyday life of the people. Not only are metaphysical groups broadcasting the ageless wisdom on a new scale, but orthodox leaders are ceasing to divide humanity for sectarian domination. A person used to be born into his national hereditary religion just as he was born into his country, and there was seldom enough interchange of ideas to jar his isolation. But developing communication has been responsible for a process of social evolution which tends slowly but surely toward cosmopolitanism and true humanism. To do no unsocial act, one must see the human adventure *as a whole*.

Dr. Reinhold Niebuhr, who occupies the chair of Applied Christianity at the Union Theological Seminary, stresses the relevance of this great faith to everyday life. Sectarian boundaries are transcended!

Most pertinent at the time was the counsel ascribed to Saint Peter: "Do not adore God as the Jews do, who think they are the only ones to know the Deity." In our own century, however, Rabbi Henry Cohen of Galveston, Texas, has won national eminence for his sincere respect and practical service to all . . . his intelligent efforts to deal

with universal human problems. He feigns no monopoly on the Light!

We are all liable to slip back into the old imperfect mental habits at times, but more and more of us are *trying* to know and do the right thing for mankind at large. Religion can't stay segregated in the seminaries. It is more than an airy topic to be debated in academic seminars or brooded over in contemplative orders. Of course intellectual and emotional comprehension is important, but not as an end in itself. Nobody can do much good in a windowless ivory tower, swathed in sterile traditions, out of touch with life today. Lofty attitudes repel. A faith that is tucked away in the layman's closet except on Sunday is sure to smother for lack of air. Religion, the greatest force there is, demands a concrete focus in the modern world!

Of course an unfortunate quota of superficiality attends the present liberalizing of hard and fast creeds. A successful modernist clergyman was recently heard to bemoan his youthful naiveté—he actually let a little theology slip into his first sermon. We need the right kind of theology, the perennial wisdom of the mystic in regard to God and the Universe. It is necessary to hold heaven in the understanding heart,

if one would *make it click on the job!*

Understanding is the fruit of meditation. If you'll forgive a little first-person testimony, I've meditated in Pullman coaches. I've meditated atop the West Virginia hills. I've meditated in hotel bedrooms. I'd no more miss my daily meditation than my daily meals. What do I get out of it? It keeps me "hitting on all cylinders"—poised, self-controlled, confident. I accomplish more things better. On the subjective plane, I open up to a hidden vision beyond all particular forms. If you've shared the experience, you know what I mean. Our physical senses cut us off from a much bigger field than they connect us with. If we let them bound us, mistake them for impassable barriers, we have inner poverty, stagnation, and congestion. But meditation keeps the inflowing and outgoing channels open!

The new emphasis is this way of getting our religion firsthand for the concrete situations of life. The universal intuition which is common to us all outweighs uninspired synthesis of so-called special revelations. Of course we need evocative spiritual leaders of intenser perception, but intellectual tyrants can no longer force belief.

We all feel the call to stop standing on the sidelines and get in the game. Not enough to know what should be done. Let's do it! Let's make our lovely concepts outer facts. Whatever good there is in us, let's throw it in the scale. The general public is getting "fed up" with fence-straddling, whether in the non-committal politician or in the clergyman who tops off the Sermon on the Mount with a timid denial of pacificism.

It becomes increasingly evident that we have to apply one insight to get the next. No man ever did any great thing without great practice in little things. The new trend is to *live whole* . . . and keep entire silence as to our inner growth except as we can give it consistent expression in life.

The moralist who narrows down to his particular specialty and shuts out the rest, even with the best intentions, simply warps his slant. Supernaturalism isn't such a sacred word when it is used to cover callousness to the divine manifestations in nature. As Longfellow asked:

*"Who, in his own skill confiding,
Shall with rule and line
Mark the borderland dividing
Human and Divine?"*

Just from my own adventures in the



enchanted wonderland of applied religion, let me testify that it makes a sacred ritual of the daily round. Each act of service binds fast the inner gains. Life is invested with a rich, lavish content of symbolism, and the creative imagination finds congenial workstuff. Salvation, real salvation, is *wrought in the crucible of experience!*

Some of us function within an economic group, others within groups of a scientific, political, cultural, or philosophic nature. Whatever our group, there's no room for personal antagonisms. It just clogs the flow of the

stream when the traditional painter will have nothing to do with the impressionist, and the latter cheats himself of what is good in the classic tradition. Would that every group would do its part in the spirit of integrated service, and thereby stamp this little planet of ours with the signature of God!

My round of affairs has brought me in contact with multitudes who seem to be waiting for God to carry their end of the load. Jesus had a message for them: "The Kingdom of God is *within you!*"

Any honorable occupation, even along mechanical lines, has its ideal to exercise the magical powers of the Spirit. Full hands do not necessitate an empty mind. Buddha's strong emphasis on right livelihood drives home the vast importance of plain everyday business honesty. Whether we paint signs or post ledgers, it is applied religion to give the best that is in us.

The lips can rehearse elevated attitudes from now till doomsday, but it does no good unless we feel those attitudes in action. We have to get down to business with them. Just as water needs a containing pipe, Principle must have some concrete medium to bring through glory on earth.

"The school of hard knocks," has always struck me as a very telling expression. Failure evokes courage to try again. Pain plants sympathy with all who suffer. Triumph even in the mildest trial is in some degree an initiation.

Every concrete problem that demands a systematic approach lifts up our *real* respect for law, order, and harmony. The carpenter knows that the chair will collapse if he doesn't nail it *right*. All the familiar faculties we exert in our daily round become a bond of fellowship linking us to all mankind.

Quoth Dane Rudhyar: "Oh! that men could see the glorious significance of this word so materialized, so villified: Commerce!" What sends forth the rich-

est soul-music? Isn't it the living interchange of normal affairs? What we receive in solitary meditation has to be *spent*—in social living. Life's real challenges keep us reaching for more knowledge, and experience proves it more blessed to give than to receive. No mere round of arbitrarily-prescribed exercises can make a spiritual master any more than it can make a genius.

Self-forgetful service with a loving heart, the kind that flows forth in the normal course of things, is priceless training that has been known to open the door to full-fledged Initiation. Max Heindel knew what he was doing when he urged his students to *live the religious life*. The natural discipline of practical affairs, ulterior objective interests, is neither stiff nor arbitrary. It calls out live energies. It doesn't erect any barriers to spontaneous inspiration. It doesn't try to do business in a vacuum.

Holy radiations shine forth—even in the unlikeliest crannies of everyday affairs. The life of many an humble worker scans like a poem. I know clerks and machinists and factory foreman who have passed through the portal of their own divinity. The most inspired friend of Plato I can point to is not Dr. Benjamin Jowett but a Greek shoe-repairman.

There is spiritual support in the most commonplace life-symbols, if we look for it. There is deep significance in that ageless triad—"the practical, the obvious, the necessary." It isn't easy when the environmental pressure gets rough, but any wholesome occupation should be loved for its meaning as well as its use. Our very existence should fill us with reverent gratitude. Even the mystic anatomy and physiology of the body ties in with the larger unity of all things. Ultimately, we *are* the Life! Centered at the right altitude, you and I must say with Swedenborg: "*All religion is related to life, and the life of religion is to do good!*"

Compensation

By ALFA LINDANGER

ONCE UPON a time a wise old preacher gave his flock an edifying sermon on iniquity and redemption, saying: "The universe pays every man in his own coin. If you smile, it smiles upon you in return; if you frown, you will be frowned upon; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good that is therein, you will be surrounded by loving friends, and Nature will pour into your lap the treasures of the earth.

"If you censure, criticise, and hate, you will be censured, criticised, and hated by your fellowmen. Every seed brings forth after its kind. Mistrust begets mistrust; confidence begets confidence; kindness begets kindness; love begets love.

"Resist, and you will be resisted. To meet the aggressive assault every entity rises up rigid and impenetrable—while yonder mountain of granite melts and floats away on the bosom of the river of *Love*."

This simple little homily expresses perfectly the result of the twin forces: Attraction and Repulsion, action and reaction, cause and effect—or the Law of Polarity, the unity of Nature, which is the universal life of God, "in whom we live and move and have our being."

The word *compensation* has many shades of meaning. In its highest aspect it is *atonement*, or restoring the union between God and Man. In a general way it means measure for measure, giving value for value received—remuneration in return for favors or services rendered.

In another way compensation means *restitution*—to make amends for a wrong or an injustice done another in thought or deed, thereby restoring equi-

librium and harmony in personal relationship. Then there is compensation in overcoming handicaps of body or mind. It is marvelous to contemplate how the human *will to survive* can build and create new qualities and capacities as substitutes for the loss of either sensory faculties or parts of the body, as when one of our senses fails, another becomes more acute.

Such wonders we see and hear about us nearly every day, from records and accounts of injured and crippled people being restored to health and usefulness. There are blessings in pain. The compensation for suffering is *spiritual understanding*, which is true wisdom. Wisdom is in reality *crystallized pain*, or the epitome of *all* painful experiences—physical, mental, and moral --built into our consciousness. Every disappointment and loss is but good-in-the-making, a lesson to help us become more perfect and godlike.

In God's Kingdom, the universe, all things work for GOOD. Even that which is evil can be transmuted by the subtlest of spiritual alchemy into stepping-stones to a *higher* good than could have been achieved without it.

As occult students we have learned how the Law of Consequence works to help man in overcoming that which hinders his spiritual progress: his lower nature. He learns how to free himself from the bondage of his desires and evil acts, and how to compensate through repentance, restitution, and reform for the wrong he has done to others. Thus he establishes a balance of mind and emotion and learns his lessons in the present life, thereby freeing himself from remorseful suffering after death.

Throughout the Bible we find the word *recompense* used in admonitions and precepts of conduct. St. Paul says:

"Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Render therefore to all their dues: . . . owe no man anything, but to love one another; for he that loveth another, hath fulfilled the law."

Christ Jesus perceived the wickedness of the Pharisees when they tried to tempt and trap Him by asking: "Is it lawful to give tribute unto Caesar or not?" and rebuked them by saying: "Why tempt ye me, ye hypocrites? Show me the tribute money." When they showed Him a silver piece, He asked: "Whose is this image and superscription?" They said: "Caesar's." He answered: "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."

The Great Wayshower also said: "Take heed what ye hear: with what measure ye mete, it shall be measured unto you. For he that hath, to him shall be given, and he that hath not, from him shall be taken even that which he hath."

The Pharisees again tempted Jesus by asking: "Master, which is the great commandment?" He said unto them: "Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Christ came to the world to awaken the altruistic spark in humanity. He preached the gospel of love and service, both by precept and example. An esoteric presentation of His teachings was given to the modern world by the Elder Brothers of the Rose Cross through Max Heindel, for the purpose of preparing and illuminating the seekers for intellectual and spiritual satisfaction.

This has been clearly and logically

explained and elucidated in *The Rosicrucian Cosmo-Conception*, and in numerous other writings by Max Heindel. In *Gleanings of a Mystic* we find a chapter on the Gospel of Service titled *The Mysticism Magnum of the Rose Cross* which means that the sum and substance of the Rosicrucian Teaching is service. The compensation is revealed in the words of the Christ in His parable of the Last Judgment: "Well done, thou good and faithful servant, enter thou into the joy of the Lord!"

By these words Christ meant that we must serve and benefit our fellowmen



by being good, self-sacrificing, and faithful even in little things, ever striving to improve and purify ourselves as well as our surroundings, for service builds the soul body, the Golden Wedding Garment, without which we cannot enter the Kingdom of Heaven—the New Galilee—and the kernel of all is love. This is beautifully expressed in the Temple Ritual of The Rosicrucian Fellowship: "Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God."

Another of Max Heindel's books, *Teachings of an Initiate*, contains a great lesson in the chapter titled *The Gospel of Gladness*. This was written during the first World War and describes the tremendous effect that hate and cruelty had upon the mind and emotions of the peoples, and how their negative, destructive thoughts, dwelling upon fear and gloom, contributed to prolonging the titanic struggle. To counteract this condition the Elder Brothers of humanity gathered an army of Invisible Helpers, or spiritual students sufficiently advanced to function in their soul bodies, and directed them

in stimulating compassion and inspiring optimistic ideals in those who were sensitive and openminded to the higher spiritual vibrations in the ethers. There were some individuals who could transmit these high impulses in a practical way, as in writing and speaking for the masses, thus helping to cultivate faith and cheerfulness, and overcome fear and depression. Because "thoughts are things"—and consistently good thoughts (and words) are more powerful than evil ones, being in harmony with the trend of evolution—such efforts help tremendously in bringing about permanent peace.

At that time Max Heindel was much impressed with *Pollyanna*, a popular book presumably for children and young people, so he based his lesson, *The Gospel of Gladness*, upon the story it told. Pollyanna was the little daughter of a missionary, whose salary was so meager he could scarcely obtain the bare necessities of life. Once in a while a barrel of old clothing and other odds and ends arrived at the mission for distribution among the poor. Pollyanna wistfully hoped that some day a barrel would contain a doll for her to love and cuddle. Her father had even written and asked for a little old doll for his child.

At last another barrel arrived, but instead of a doll, it contained a pair of small crutches. Naturally Pollyanna was disappointed, but her father said cheerfully: "We certainly can be glad and grateful that we have no need of crutches." So the family began "playing the game" of finding something to be glad and thankful for, no matter what happened, and they always found it. Then they began teaching the game to others, making many happy for learning it, even some who despaired of ever again being happy.

However, finally, first the mother, and then the father, had to go to heaven, to save the expense of living. Pollyanna was sent back to America, to her only

relative, a rich but crabbed old aunt in Vermont, where she received an ungracious reception.

Now follows a sprightly story of all sorts of disagreeable adventures for Pollyanna, but no matter what happened, or how mean other people were, she always found gladness and an imagined kindly motive back of every harshness. The little girl saw nothing but reasons for goodness, and she literally radiated joy, so that all she contacted came under her invigorating spell of love. Her rosy disposition inspired the whole town, so that everybody began to play the glad game. It helped to make sick people well, and unhappy ones happy.

The doctor in the town prescribed Pollyanna like some medicine. "This little girl," he said, "is better than a bottle of tonic. If anyone can take a grouch out of a person, it is she. A dose of Pollyanna is more curative than a store full of drugs."

But the greatest miracle which the glad game worked was the transformation effected in the character of her severe aunt, who developed into a kindly person, with real affection for her lovely little niece. Pollyanna received all sorts of nice and interesting things and a happy home "forever after."

There is a great and glorious truth in this simple story, for it is based upon facts rooted in cosmic law. What Pollyanna did with respect to the people in her environment we—all of us—can and ought to do in our individual spheres, in regard both to the matters pertaining to our relatives and other immediate associates, as well as to those pertaining to our community and the world at large.

Let us imitate Pollyanna, looking for the bright side, even in calamity and suffering. If we are sincere, our views will spread and take root in other hearts, and the great Law of Compensation will bring us high spiritual treasure—to the eternal glory of God.

A Child Who Remembers

By ALMA E. JONES

(Conclusion)

ONE afternoon I had a friend's baby son in my home for a few hours, and called to Tippy and asked him if he would like to see the baby. He replied, "Yes, I do. Wait until I get Nana." After they came he stood looking at the baby, and then asked, "What did you name him?"

I answered, "Thomas Stephen."

Tippy said firmly, "He is *not* Thomas, and he is *not* Stephen. You know Stephen was stoned to death a long, long time ago."

Shortly after this two teen-aged boys in our town were examining some guns brought home from Europe after the last World War by the father of one of the boys. One of the guns was loaded, but the boys were not aware of it. The man's son pointed the gun at his friend in fun, but it went off and killed the boy. Tippy heard his mother and father talking about the accident and got quite excited. He asked, "Did he stone him, Nana? Did he stone him to death?" His mother replied, "No, Tippy, it was an accident. He was shot with a gun." Tippy said, "Oh, is that what they use now?"

The summer after Tippy was four he had an invisible (to us) playmate he called Mitzie. He played with her all the rest of that year and into the spring of the next. He told us one morning that we were rude because we didn't say good morning to Mitzie. Both Mrs. Long and I said we were sorry and looking over to where Tippy was playing, said in our good-manner voices, "Good morning, Mitzie. We are so glad you are here."

One evening later the family was out in the car riding along the gulf beaches. Tippy said, "Move over, Nana. Mitzie

wants to go with us. Let her stand next to you." Mr. Long said, "Cora, I wish you would stop his talking such utter nonsense. You encourage him when you know there is no such person and definitely not in the car."

That didn't bother Tippy in the least. All during the ride he pointed out things of interest to himself, telling Mitzie about them. "When they were coming back across the bridge to the mainland, Tippy spoke: 'Tommy, when you get to the end of the Causeway, will you please stop? Mitzie wants to get out.' His father replied, 'No, I won't, for there is no such person in the car and you know it.'"

But Tippy was not bothered by his father's words. He turned to Mitzie and said, "Never mind, Mitzie, when we get to 22nd Street, we will get a red light and will have to stop. You can get out then." At that moment they were at 74th Street. Sure enough, when they reached 22nd Street, the traffic light turned red and Tippy asked his mother to open the door for Mitzie to get out. She did, and Tippy called, "Bye, Mitzie. See you tomorrow."

That same summer the family went up to the Carolinas to visit Tippy's maternal grandmother, who had a mother cat with a litter of kittens. There was a black one which Tippy wanted and his grandmother told him he might have it. He called it Black John. Mrs. Long selected two other kittens to carry home, but they didn't interest Tippy because he *didn't know* them. His mother asked him if he knew Black John, and he answered, "Yes, Nana, I had him before."

Tippy also had a dog, a Blue-Kerry terrier, which he acquired in this way: The child and his mother went to the store where the dog was, and when they

came out to get into their car, the dog jumped in and no amount of coaxing on the part of the owner could get him out. Finally, he consented that the dog go home with Tippy. Later the terrier was carried back to the store, where his owner tied him. However, as soon as he got loose he ran to Tippy's home. After numerous repetitions of this incident the owner gave Tippy the dog. They had great fun together for several years, but one day the dog became sick. He was taken to the veterinarian who diagnosed the case as poisoning. The dog died, as did many cats in the neighborhood. We didn't want to tell Tippy that Major was dead, but it wasn't necessary. Tippy woke up one morning and said, "Nana, Major died. I saw him last night."

In April after Tippy was four the people who lived next to us were expecting a guest by the name of Minnie. The man, whom we called Dad, was cutting the grass and Tippy was helping him. I asked Dad if Minnie was coming. He didn't hear me as he was somewhat deaf, but Tippy spoke up and said, "No, Alma, she isn't." I asked, "How do you know, Tippy? Did Dad tell you she isn't coming?" He just looked at me and said, "Why, I *know* she isn't coming." Later I asked Dad's wife, Jessie, if Minnie was coming but she didn't know, as she hadn't heard. Ten days later she called over to me on the way back to the house from the mail-box, telling me she had just received a letter from Minnie stating that she was *not* coming. Truly, Tippy did know. Dad and Jessie left for their home on April 28th.

On the 8th of June, Tippy and Mitzie were playing in the yard, when suddenly Tippy came over to where his mother and I were and said, "Nana, I like Jessie, don't you?" She answered, "Yes, I do, Tippy. Why do you ask?" He said, "*From the looks of things now* I don't think Jessie will be down this winter." A few days later I had a letter from Jessie dated June 8th

saying, "From the looks of things now, I don't think we will be down next winter."

Tippy and his family went away for the rest of the summer. Upon their return his mother decided to send him to kindergarten when it opened in October. She was quite worried as to what would happen when he was put among other children, but she entered him, anyway. When the teacher asked him if his name was Thomas, he answered, "Yes, but I am *not* Thomas. I'm Tippy." The teacher asked him if she might call him Thomas, as they didn't have a boy by



that name. He said, "All right, but I am *not* Thomas."

The teacher took him into the playroom where the other children were. He looked around and saw a little boy, who saw Tippy at the same time. They rushed toward each other and the other child said, "They call me Danny now." Tippy answered, "They call me Tippy now." They sat and held hands, joy and happiness shining from their faces. All that day in their play they kept close to each other. However, Danny's mother, not understanding, became frightened and took him out of school. Cora tried to help her to understand, and even wanted to bring her over to talk to me, but she wouldn't come.

On Monday when Danny wasn't in school Tippy asked the teacher where he was. She told him she was afraid Danny was sick. Tippy looked at her a minute and said, "No, he isn't sick, but his mother is sick with fear." Later when Tippy told his mother about it,

he said, "Never mind, Nana. Danny and I will find each other again."

In December, just before Tippy's fifth birthday, his parents sold their home and went to the northwestern part of the state to live. They bought a store along a main highway, and a home in another section away from the store.

One day the following June Tippy and his mother drove down to the store, where a recently returned soldier was talking to Mr. Long. Tippy stood and listened to the tale the soldier was telling of the places he had visited in Europe. Finally Tippy said, "That



sounds like Egypt." The soldier asked, "What do you know about Egypt?" Tippy replied, "*My* part is a wide green river running way back in the deep grass and on the shore trees with pink blossoms on them."

The soldier turned to the mother and inquired, "How long since you had the boy in Egypt?" She replied, "We have never been in Egypt." The soldier looked at her in amazement and exclaimed, "You haven't? Then how does the boy know so much about it? That's Egypt all right." Then he added, "He must have seen some pictures of it, for those are mimosa trees." Tippy spoke up, "I had forgotten the name of the trees." Cora took Tippy away before he could be questioned any more, for she knew Tippy had not seen any pictures of Egypt, and she also knew that the soldier did not understand.

Later when Tippy came in after playing with a little girl in the neighborhood, his mother remarked that she was a nice little girl. Tippy replied, "Yes, she is, but I had a better one when I lived before in Egypt. Her name was Avanea, but I called her Unea." Mrs. Long asked him if she was alive now

and he replied, "I have looked and looked for her, but I haven't seen her yet."

Tippy once said that his grandfather's name was Wozekar. He pronounced it as though it were spelled Woo-zee-kar. I do not know the nationality or just how it should be spelled.

When Tippy was sent to a Catholic school the nuns were very much interested in him. He didn't seem so much interested in the nuns there, but when his mother took him to an old Spanish mission which was built by the Spaniards when they owned that part of Florida, Tippy wasn't the least confused. He acted as if he had been going to church every day.

After the services were over one of the nuns came and spoke to them, saying they were sisters of charity and always greeted the newcomers to the church. Her habit was black, and she wore a close-fitting black bonnet edged in white. Tippy became very excited while the nun was talking. She took his face between her hands and called him a name which his mother did not hear. The mother later told me, "I suppose I wasn't to know that name, but they definitely knew each other." The nun said to Tippy, "It's *all right*. I live here now." He said, "Yes, but I didn't know I was going to see you." The nun replied, "I didn't either! But be happy with your mother now. Always love her very much." Tippy replied, "Will you come to see me?" She answered, "Yes, I will, but you play and be a happy boy. I'll see you." He told her he talked to his great-grandfather the night before and she said, "Always tell me what he says."

Shortly after this Tippy said to his mother, "Nana, you won't ever leave me, will you?" She told him she would not, and he went on, "You did, once, and I looked and looked for you. I never forgot you, and now that I have you again, I am still afraid I'll lose you."

When my stepfather passed on in January after Tippy's sixth birthday, I wrote Cora and told her about it. When she told Tippy, he cried about it and said he wanted to take another walk with Grandpa. His mother said after he stopped crying, he said to her, "Nana, you tell Alma when we come down in June I'll go see Grandpa and tell her where he is."

A bird was killed on the playground one night during the winter. When Tippy told his mother about it, she said, "Oh, the poor little thing." Tippy answered, "Yes, and I feel so sad because when it went it had to leave its body here."

One day after this Mrs. Long read aloud to her husband an article in the paper about the discovery in Egypt of a tomb that had been lost 2,000 years. It was the tomb of an Egyptian prince and his wife and had never been opened. Tippy was listening as his mother read, and when she had finished, he said, "That was too bad, Nana. They were still there. They had to stay there when they were put in the tomb." Mrs. Long said, "No, their Spirits would be gone." Tippy answered, "No, Nana, they couldn't go. They had to stay there until the tomb was opened." His mother asked, "You mean their Spirits couldn't go away anyhow?" Tippy replied, "No, they are bound."

Now Tippy talks about his great-grandfather, whose name, he says, was Egan (pronouncing it E-jan). He wore a black robe, and he, Tippy, lived with him.

Recently Tippy has been ill, and one of the doctors called him Timmy. His mother says he loved it and wants to be called Timmy all the time now. She asked me, "Do you suppose he was Timothy, and that it was Timmy he was trying to tell us instead of Tippy?"

Could be. Who knows but the Ego whether or not he was Timothy, the dearly beloved of Paul?

TEN SIMPLE RULES HOW TO PRAY

Pray where you are. God is present everywhere and ready to listen.

Pray, when possible, in a quiet spot where you can be alone. It is well to fix your mind deliberately on God apart from confusing distractions.

Pray to God simply and naturally, as to a friend. Tell Him what is on your mind. Get help from the prayers of others.

Pray, remembering the good things done for you. Reckon up your blessings from time to time and give thanks for them.

Pray for God's forgiveness for the unworthy things you may have done. He is near to an humble and contrite heart.

Pray for the things that you need, especially those that will make your life finer and more Christlike.

Pray for others, remembering the situation they confront and the help they need.

Pray for the world in its need, asking God to bring better things and offering your help to Him.

Pray, above everything else, that God's will may be done in you and in the world. His purposes are deeper and wiser than anything we can imagine.

Pray and then start answering your prayer.

—Florida Baptist.

CORRECTIONS: On page 200 of the May issue of *The Rosicrucian Magazine* the last two lines on the page should have been placed at the top of the first column of the page. On page 218 of the same issue, the first line in column one should have been the first line in column two. On page 223, line 4, "latter" should be "letter."

MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic

(THIRTY-FIRST INSTALLMENT)

Stumbling Blocks

NOT infrequently the remark is made by people who have no sympathy with or aspirations to live the higher life, that it unfits people for the world's work. Unfortunately it cannot be denied that there is seeming justification for the assertion, though in reality the very first requisite for living the higher life involves an obligation to comport oneself irreproachably in dealing with material matters, for unless we are faithful in the little things, how can we expect to be trusted with greater responsibilities? It has therefore been deemed expedient to devote a lesson to the discussion of some of the things which act as stumbling blocks in the life of aspirants.

In the Bible story where the king sent out his servants with invitations to the feast he had prepared, we are told that his invitations were refused on various grounds. Each one had material cares, buying, selling, marrying, therefore could not attend to the spiritual things, and such people we may say represent the greater number of humanity today, who are too engrossed in the cares of the world to devote even a thought to aspiration in the higher direction. But there are others who be-



come so enthusiastic upon the first taste of the higher teachings that they are ready to give up all work in the world, repudiate every obligation, and devote their time to what they are pleased to call "helping humanity." They will readily admit that it takes time to learn how to be a watchmaker, a shoemaker, an engineer, or a musician, and they would not for a moment dream of giving up their present material business to establish themselves as shoemaker, watchmaker, or music teacher just because they felt enthusiastic about or inclined to take up such work. They would know that lacking the proper preparation and training they would be doomed to failure, and yet they think that just because they have become enthusiastic over the higher teachings they are at once fitted to step out of the world's work and devote their time to service similar, even though in a lesser degree, to that rendered by the Christ in His ministry.

One writes to Headquarters: "I have given up flesh eating, and I long to live the ascetic life, far from the world's noise that jars one. I want to give my life for humanity." Another says: "I want to live the spiritual life, but I have a wife who needs my care and support. Do you think I would be justified in leaving her to help my fellow men?" Still another says: "I am in a business which is unspiritual; every day I must do things which are

against my higher nature, but I have a daughter dependent upon me for an education. What shall I do: continue or give up?" There are of course many other problems presented to us, but these serve as fair samples, for they represent a class which is ready to give up the world at the slightest word of encouragement, and rush off to the hills in the expectation of sprouting wings immediately. If the people who are in that class have any ties, they break them without a scruple or a moment's consideration.

Another class still feels some obligation, but could be easily persuaded to repudiate it in order that they might live what they call "the spiritual life." It cannot be denied that when people get into this state of mind, when they lose their ambition to work in the world, when they become shiftless and neglectful of their duties, they merit the reproach of the community.

But as already said such conduct is based upon a misunderstanding of the higher teachings and is not at all sanctioned by the Bible or the Elder Brothers.

It is a step in the right direction when a person ceases to feed on flesh because he feels compassion for the suffering of the animals. There are many people who abstain from flesh foods for health's sake, but theirs being a selfish motive, the sacrifice carries with it no merit. Where the aspirant to the higher life is prompted to abstain from flesh food because he realizes that the refining influence of a meatless diet upon the body will aid him in his quest by making the body more sensitive to spiritual influences, there is no real merit either. Truly, the person who abstains from flesh foods for the sake of health will be much benefited, and the person who abstains to make his body more sensitive will also get his reward in that respect, but from the spiritual point of view neither will be very much better. On the other hand, whoever abstains

from flesh food because he realizes that God's life is immanent in every animal just as in himself, that in the final analysis God feels all suffering felt by the animal, that it is a divine law, "Thou shalt not kill," and that he must abstain out of compassion, this person is not only benefited in health and by making his body more sensitive to spiritual impacts, but because of the motive which prompts him he reaps a reward in soul growth immeasurably more precious than any other consideration. Therefore we would say by all means abstain from flesh food, but be sure to do so prompted by the right spiritual motive or it will not affect your spiritual interests one iota.

When the enthusiast says that he wants to get away from the world and the noise that jars upon him to live the ascetic life, it is truly a strange idea of service. The reason why we are here in this world is that we may gather experience, which is then transmuted into soul growth. If a diamond in the rough were laid away in a drawer for years and years, it would be no different than before, but when it is placed against the grindstone by the lapidary the harsh grinding process removes the last atom of the rough coating and brings out the beautiful, luminous gem. Every one of us is a diamond in the rough, and God, the Great Lapidary, uses the world as a grindstone which rubs off the rough and ugly coating, allowing our spiritual selves to shine forth and become luminous. The Christ was a living example of this. He did not go away from the centers of civilization, but moved constantly among the suffering and the poor, teaching, healing, and helping until by the glorious service rendered, His body was made luminous on the Mount of Transfiguration, and He who trod the Way exhorted His followers to be "in the world but not of it." That is the great lesson that every aspirant has to learn.

(To be continued)

Studies in the Cosmo-Conception

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken from The Rosicrucian Cosmo-Conception.

The First Heaven

Q. Where does the man go from Purgatory?

A. When the purgatorial existence is over the purified Spirit rises into the First Heaven, which is located in the three highest Regions of the Desire World.

Q. What change occurs here?

A. Here the results of its sufferings are incorporated in the seed atom of the desire body, thus imparting to it the quality of right feeling which acts as an impulse to good and a deterrent from evil in the future.

Q. Is the past life again reviewed here?

A. The panorama of the past again unrolls itself backward, but this time it is the good acts of life that are the basis of feeling.

Q. How does this affect us?

A. When we come to scenes where we helped others we realize anew all the joy of helping which was ours at the time, and in addition we feel all the gratitude poured out to us by the recipient of our help.

Q. Do others' kindnesses aid us also?

A. When we come to scenes where we were helped by others, we again feel all the gratitude that we then felt toward our benefactor.

Q. What lesson can this teach us on earth?

A. We see from this the importance of appreciating the favors shown us by others because gratitude makes for soul-growth. Our happiness in heaven depends upon the joy we gave others and the valuation we placed upon what others did for us.

Q. Is not our giving limited by our possessions?

A. The power of giving is not vested chiefly in the monied man. Indiscriminate giving of money may even be an evil. It is well to give money for a purpose we are convinced is good but service is a thousandfold better.

Q. Is this First Heaven a place of happiness?

A. The First Heaven is a place of joy without a single drop of bitterness. The Spirit is beyond the influence of the material, earthly conditions and assimilates all the good contained in the past life as it lives it over again.

Q. Are there additional advantages to the Spirit?

A. Yes, here all the ennobling pursuits to which the man aspired are realized in fullest measure. It is a place of rest and the harder has been the life, the more keenly will the rest be enjoyed. Sickness, sorrow, and pain are unknown quantities.

Q. What does this region give the religious-minded?

A. This is the Summerland of the Spiritualists, and here the thoughts of the devout Christian have built the New Jerusalem. Beautiful houses, flowers, etc., are the portion of those who aspired to them; they build them themselves by thought from the subtle desire stuff.

Q. May we say they are real?

A. These things are just as real and tangible to them as our material houses are to us. All gain here the satisfaction which earth life lacked for them.

Reference: *Cosmo*, 113-117.

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

THE MARRIAGE OF THE LAMB

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thund-



derings, saying, Alleluia: for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God, for the testimony of Jesus is the spirit of prophecy.

Revelation 19:6-10.

This passage refers to the mystic marriage of the higher self to the lower within the individual—the perfect equilibration of the positive and negative poles of the Spirit.

It is taught in the Western Wisdom Teachings that “the Spirit is neither male nor female, but during the present state of manifestation it became necessary to devote one-half of the creative force to the development of the brain, wherewith we may *create* mental images which we then reproduce in concrete matter of the physical world. This therefore necessitated developing a physical organism with two sexes—one expressive of *one quality of the Spirit, WILL, and therefore male; the other expressive of IMAGINATION, which is female.*

“As each Spirit is born alternately

in a male and a female body, it expresses also alternately the twin faculties of the Spirit—will and imagination. One of these qualities predominates in each life, and accordingly makes the manifestation of the masculine or feminine. But as the Spirit returns day after day, or life after life, to the Great School, it becomes more and more soulful and consequently more capable of expressing the two qualities of the Spirit simultaneously and in an even measure. Thus by degrees the man finds the finer feminine qualities in himself, and woman finds the noblest traits of the man. When that point has come where there is a perfect balance, the mystic marriage takes place.

“It is said that in heaven there is neither marriage nor giving in marriage, because there the Spirit is untrammelled by the fetter of the flesh. There sex plays no part. There the dual soul qualities are usable, and consequently the marriage of one to another is unnecessary. Each there creates the archetype of his or her coming body without the assistance of anyone else, save the divine Hierarchies, and thus provides for the future embodiment. It is only when we leave the realm of the soul, and enter into the realm of sex that the cooperation of someone else is needed for the formation of a concrete physical vehicle to fit into the archetype which was in the first place made by the Spirit itself in heaven. Now the sooner we learn to see in ourselves *a whole creative unit*, the more we preserve our own creative force, and send it upward for spiritual purposes, the sooner we shall find the man or woman *within ourselves*. The mystic marriage will then have been performed, and this links the two poles and leaves us with a consciousness which is creative in all realms of nature.”

TODAY'S SCIENCE

A Veil Is Being Lifted

THE Neurological Institute of Montreal, Canada, has as its main purpose "to find out how the brain works and to develop revolutionary methods of treating its diseases and those of the nervous system." It seems that the doctors of this institution "were the first to learn that memories and dreams can be made to reappear by an electrical stimulus. They are credited with pioneering in advanced techniques of brain exploration and surgery now used in other institutions." Patients at the Institute "All have one thing in common: injuries or pressures on the brain or on other parts of the nervous system."

Remarkable results have been obtained by using the electro-encephalograph (which records brain waves) and an electric needle to find tumors and other abnormal conditions in the brain which are connected with undesirable outer manifestations. It has also been found that certain parts of the brain are centers for certain outer expressions. For instance, the temporal lobe (just above the ear) has been discovered to be "the center where memories and dreams are stored." Probing by the electrode in this region brings to the patient's consciousness events and conditions which took place at some earlier time in the life. In this way the association of certain occurrences with certain abnormal experiences (such as a recurring terrifying dream) is established, and an effort made to remedy the difficulty by surgery.

In the March, 1951, issue of *Coronet*, Anne Fromer, in a thought-provoking article entitled, *Science Finds "The Human Soul,"* tells of the work of this Institute. However, she points out that:

"all other marvels of the neuro-logical Institute grow pale beside the marvel of its discovery that, when everything about the brain (including all its physical and mental associations) has been explained and explored, something inexplicable remains. The surgeon can make the patient move, hear, see, have sensations and even dream dreams. But the patient is fully aware he is in the operating room. The human mind, in other words, seems to stand to one side as an observer and watch these actions take place, as if they were occurring in another person the surgeon, although he now can probe into the brain's deepest recesses, still cannot manipulate the human mind In this way, scientists have begun the discovery of the physical basis of the mind—the 'seat of the soul,' if you like. But their work, significant as it is, does not explain the nature of the elusive spirit that seems to dwell there. 'What we have done,' say the Institute scientists, 'is to find out a little more about the switchboard. But let us not forget that there may be a switchboard operator'."

Yes, there is a "switchboard operator," an indwelling Spirit which is a spark of the Divine Flame—as the scientists will *know* when the "veil" is entirely lifted. This indwelling Ego, by the breath it inspires, inscribes a record of all that takes place about it in the ether of the vital body. This is the subconscious mind, the records of which may be unfolded under proper stimulus, and seen by the Spirit "as an observer." It is this individual Spirit that has control of "the mechanism of the human brain."



Astrology, The Art of Arts

By ELMAN

PART III

ASTRO-PHILOSOPHY DISCUSSES RHYTHM

IN THIS study of Rhythm we are attempting to comprehend the nature and essence of the most intangible and evanescent attribute of cosmic manifestation. We will discuss this subject from as archetypal a standpoint as possible; it is necessary to do so if we are to perceive the meaning of this attribute to the essentials of the arts.

Movement is the archetypal word which means the action of cosmic alchemy. The manifestations of the universe are continually in a state of change from one form, degree, size, quality, volume, cycle, and octave to another. No manifested thing stays exactly the same from year to year—or even from day to day. Everything responds to the dynamic essence of evolutionary forces toward the end that inherent potentials will be released and fulfilled. Your body grows in size and in capacity-to-express or it deteriorates and lessens in capacity; whatever the direction, you, in your vehicle, move from one state to another. Your consciousness “moves” from one state to another and this movement is directly dependent on two things: (1) your reaction to a specific experience and (2) your succeeding action on the stimulator of your reaction. When your

repetition of a negative reaction is carried into expression by corresponding action, you set up another negative cause and you move backward. This is so because experience-patterns manifest in sequence; if you fail to learn from the previous effect of a specific cause and put the ignorance into action again, your “life-line” retrogresses instead of progresses. A repetition of a negative reaction which is counteracted by constructive action from the exercise of intelligence moves your evolutionary direction forward and upward. Think about this in terms of your movement in consciousness through your incarnation. The complete freedom to move forward from a specific aspect of a specific experience-pattern means that you have learned to apply the principle inherent in the experience-pattern in terms of your cycle-status.

Rhythm is the cosmic law of cause and effect working through movement. In rhythm, all effects occur in natural timing. By rhythm, every specific emanation is “born” at the time that is consistent with its attributes.

The reference to “Cosmic Alchemy” is applicable to the human body in this way: breathing is the inhalation that makes oxidation possible; the exhalation is the casting out of the un-needed residue. The heart-beat makes it possible for the body to inhale in order to

feed and refresh the tissues of the body by the arterial action; the venous action is the withdrawing of that which is not needed. These two actions of the body, in addition to the "inhalation" of foodstuffs and the "exhalation" of wastes, are the primary illustrations of rhythmic action in the alchemicalization of the body. Though the body is timed for the fulfillment of its needs, we eat and drink according to conscious action; the breath and heart-beat are directed by the subconscious—they "go on" automatically. Think a bit about the natural rhythms of your physical life—alchemy is the purpose which is being fulfilled by these timed processes. Mankind has other ways of being alerted to the rhythms of the universe. Let us consider a few examples of the evidences of rhythm in the natural world:

That metrical indication in music which we call "two-four" rhythm—two full counts to each measure (one-and-two-and) not only illustrates the polarity of time but it is the archetype of all rhythmic action. Count one is male-masculine, the "and" is the feminine completion of the count; count two is female-masculine, its "and" is the feminine completion. (The masculine-feminine of male-female is cosmic polarity in four-fold expression—the Universal "Adam-and-Eve.") Now—

BREATHING: count one is the beginning of the inhalation; "and" is the completion of the inhalation; count two is the beginning of the exhalation; its "and" is the completion of the exhalation.

WAVES: count one—the "inhalation"—is the "gathering of water-forces" as they recede from the shore; "and" is the forward surge to the apex of the wave; count two is the down-crashing of the wave: "and" is the farthest point reached by the forward-action of the wave on the shore. This illustrates the wave's "breathing," but the music of the wave is counted by the "pulse" of its sound; count one is the

down-beat—the loud crashing sound; "and" is the forward surge to the highest point on the shore; count two is the "ingathering noise"; its "and" is the forward surge to the apex of the wave. The noise of the "crash" is analogous to the down-beat of count one in the musical measure, the heaviest "accent."

DAYS: the spectrum of the days of a year has rhythmic polarity in several ways. One is the polarity of day-time (conscious existence) and night-time (subconscious existence). Count one is sunrise; its "and" is noon; count two is sunset; its "and" is midnight. Seasonally, the spring equinox—Aries is analogous to sunrise; Cancer, to noon; Libra, to sunset; and Capricorn, to midnight. (This analogy does not refer to the Great Mandala, which has Cancer at the midnight-point and Capricorn at the noon-point; it is an analogy of the powers of sunlight during each day to its occult significance during the sequences in the year.

LIFE-CYCLE: a perfect illustration of "two-four" rhythm; count one is birth; "and" is adolescence; count two is maturity; "and" is transition. This "process" is, of course, a cosmic pattern; it is the action of Life manifesting Itself.

HUMAN LOVE: count one is mutual love-recognition; "and" is generation; count two is fulfillment of assumed responsibilities; "and" is realization of principles involved in the experience (fulfillment of Relationship).

EDUCATION: count one is the action which initiates a study-experience; "and" is the process of learning; count two is the action of applying that which has been intellectually learned; "and" is learning through work and/or through applying what was learned intellectually.

If two-four is the rhythmic archetype of time measurement, three-four is the basic sub-archetype. Two-four and three-four are the metrical indications from which all other meters are

derived. Two-four rhythm is symbolized in astrology by the archetypal symbol of the cross, four each of cardinal, fixed, and mutable signs. The cross is alchemicalization of consciousness through reaction to (or interpretation of) incarnated experience. Three-four rhythm is symbolized by the archetypal symbol of the trine which is the inherent spiritual potential; this potential is released and expressed by the sextile onto—and into—the square, which is the cross congested. The six radii—three diameters—of the sextile symbol, representing the six fire and air signs, pictures the cardinal, fixed, and mutable of these masculine signs, the male of which is fire, the female is air. The sextile then, is “two 3’s”; each one of these 3’s, in enclosed form, is the equilateral triangle, half of the double grand trine, the power-love-wisdom of the individualized male or female. The four points of the archetypal Cross are the basic human relationships: male and female as “giver,” male and female as “taker”; or male and female as “initiators of causes” and male and female as “reactors to the effects of causes.” This great symbol pictures the identities of inter-action and inter-exchange of all human beings with each other. The (enclosed) trine is potential for individualized spiritual radiation; this potential is the “fruitage” of that which was “fermented” by the cross, congested through fear-ignorance, decrystallized by the counter-actives of the sextile and resulting in the pure residue of spiritual power, love, and wisdom. The trine is “that which the soul has kept after the inhalation of experience and the decrystallization of congestions has been fulfilled.” Think of the analogy between the physical body and the soul body—each “inhales and feeds,” “alchemicalizes, casts off what is not needed, and retains the essences of what it requires.”

The occult significance of the trine

has much to say regarding the mystical healing power of three-four rhythm. Astrology illustrates this in the sequence of the cardinal-fixed-mutable signs. Each sign “enfolds” three decanates and each element “enfolds” three signs. The generic-element trines are cosmic three-four rhythm expressing from the four basic identities; this illustrates the “enfoldingment” of the horoscoped wheel as divinity enfolds the universe. Therefore, three-four rhythm conveys to our instinctual knowing the reminder of the eternal Presence of the Divine. There is a subtle, almost indescribable, grace and charm in three-four rhythm that two-four and four-four do not have. The occult significance of the latter two is structural; even in three-four rhythm, phrases are basically constructed in groups of two or four measures, thus carrying out the affiliation of trine with cross. In music therapy, three-four rhythm has been proved to possess a greater power for soothing and quieting. Three-four rhythm, in the archetypal structure of

Horoscopes for Subscribers' Children

Should you wish to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this Magazine for one year, and accompany your subscription with an application for a reading. RENEWALS count the same as a subscription. Readings are given for children up to 14 years of age. They include a general character, health, and vocational analysis.

ONE name only is drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birthplace, and Year, Month, Day (of month), and Minute of birth, as nearly as possible. Also please be sure to state if *Daylight Saving Time* was in effect.

NOTE: We give horoscope reading ONLY in this Magazine.

four-measure phrases, is divine power in manifestation.

When we apply the occult significances of rhythm to astrology-in-action we see remarkable things. The basic breathing of vibratory action is the down-beat and the up-beat of the lunation and its Full Moon. This action is analogous to the inhalation-exhalation of air by the human-being; it is the vibratory alchemicalization on the entire archetypal body, humanity, as oxidation and eating are the composite of individual physical alchemical processes. According to our consciousness, our bodies "move" harmoniously or otherwise with the actions of sustenance. Correspondingly, our souls develop (move) with our responses to the action of vibration. An extension of "lunation-breathing" is seen in the study of solar eclipse, which is macrocosm to the microcosmic lunation. A solar-eclipse-pattern is the stimulation of two signs of a zodiacal diameter by two eclipses which are six months (six signs) apart. Such a pattern covers one year; a solar-eclipse-cycle (stimulation twice of the two signs of a zodiacal diameter) covers a period of two years and is remarkably analogous to a complete composition of music—in three-four rhythm.

Count one is the first eclipse; counts two and three of that first "measure" are the succeeding two lunations; count one of the second measure is the "mid-point" lunation which squares the eclipse; counts two and three are the lunations which succeed the "mid-point"; count one of the third measure is the next eclipse; the five lunations which follow it repeat the sequence of the first two measures; the total of the two eclipses and their ten lunations comprises a "pattern"; the "cycle" is completed by the next two eclipses and their ten lunations—making a complete vibratory composition; the Full Moon of the fourth eclipse of a cycle will fall approximately conjunct the first

eclipse. To sum up: a cycle of two stimulations of two signs of a zodiacal diameter; each eclipse having its "mid-point lunation"; this is analogous to, in music, twenty-four measures in three-four rhythm—two eight-measure-phrases, four four-measure-phrases. The "and" of each "separate count" is, of course, the Full Moon of each eclipse or lunation.

Example: eclipse Scorpio 20, November, 1947; mid-point lunation Aquarius 20, February, 1948; eclipse Taurus 19, May, 1948, mid-point Leo 13, August, 1948. Lunations in Virgo and Libra, September and October, 1948, complete the "pattern," first half of the Scorpio-Taurus "cycle." Eclipse Scorpio 9, November, 1948, mid-point lunation Aquarius 9, February, 1949; eclipse Taurus 9, May, 1949, followed by five lunations to the eclipse in Libra (Taurus-Libra ruled by Venus-stimulus of one planetary vibration), October, 1949, which was followed by five lunations to the eclipse in Pisces 28, in March, 1950, which, in turn, inaugurated another "cycle of vibratory music" entitled "Pisces-Virgo"; this one will carry over into 1952—two eclipses in Pisces, two in Virgo with their mid-point lunations. How did you react to your chart-stimulations under the Scorpio-Taurus cycle? How are you preparing to meet the conditions represented in your chart by the four eclipses in Pisces-Virgo? Now (August, 1950) we are just finishing the first half of the first pattern of this cycle; the second pattern will be initiated on September 12 by the eclipse in Virgo 19. How are you playing your "music"? Practicing hard?

In conclusion, a few remarks about rhythm as it applies to the other arts. Music and dance are the two arts in which the attribute of rhythm is most obviously and concretely manifested. Music is the perception of archetypes by intuitive audition and the manifestation of this perception in tonal contriv-

ances. Dance is the alchemicalization of archetypal bodily postures through rhythm, as manifestation of archetype-perception; it is painting (or drawing) and sculpture "mobilized"; it is sequence of which sculpture is a "frozen point." Painting is manifested, basically, by lines. We recognize that the line-work which co-ordinates the basic theme of a picture to its secondary factors is rhythm out-pictured because line, in a drawing or painting, is emanation of structure-points—just as it is in Astrology. The theme of a picture is, of course, the archetype which the artist seeks to manifest. Objectively, however, the "down-beat" of a picture is the focal point of the interpretative expression. The "rhythmic movement" in a painting is in the gradation of line-directions and the gradation of color-sharings. Sequence (movement) of inter-related harmonies of design and vibration composite the essence of "rhythm-in-painting." Dramatic art has rhythm in the timing of line-reading, exits and entrances (movements "into-and-out-of"), actions on the stage, and the proportionate time-element in the inter-relationship of scenes (of each act) to each other and of the acts to each other. Sculpture and architecture have rhythm in pretty much the same way that painting and drawing have; except that harmony of mass-relationship, rather than that of color-relationship, is the important factor.

The beautiful illustrations of rhythm in astrology are seen in the "spacing" of the twelve house-cusps and their grouping in sequences of quadrants and semi-circles; the "two-four" of alternate signs and of opposite signs—also of the lunation and Full Moon pattern; the "three-four" of cusps in each quadrant and of signs in each trine; the "four-four" of the points of each cross and the great action-pattern of "conjunction, square, opposition, square" of the progressed Moon and transiting planets.

There is the "dance" of the Sun each year, and of the Moon every twenty-eight days, and of each of the planets in its own "tempo" through the zodiac; the mighty "beats" of day-and-night, of zodiacal diameter and of planetary dignity-and-detriment.

Mighty Uranus, Neptune, and Pluto conduct the inflow of great vibratory life-waves of humans incarnating under the entrance into—and passage through—the zodiacal signs and their decanates by the rhythmic alchemy of these Master Powers.

There is of course your own rhythmic entrance into each basic experience-pattern during your incarnation; the "spacing" of the aspects in your natal chart as they are rhythmically activated from your birth-time.

Open your eyes and your awareness more than ever before to the harmonious rhythmic significance of astrological symbology; it is, in specialized form, the picturing of the beauty of patterned cosmic polarity in action.

PART IV

ASTRO-PHILOSOPHY DISCUSSES DESIGN

IN THE first article of this series, we discussed the *point*, the *line*, and the *circle* as the three foundations of symbolic art. The point is infinite subjectivity; by correspondence it can be the unknowable, it can be Father-Mother God, it can be the potential of Godhood of the individual human being. The horizontal line to the left, from the point, is the process of chemicalization of the potentials of the point. The end of the line symbolizes the state of utmost chemicality corresponding to the utmost density of matter in the Universe, our solar system or the total physical body of the human, the sum total of his manifested potentials. The circle is the symbol of the infinite perfection of objectivity. Remember that the horizontal line has polarity; its ends

are two points from which emanation can be made. In the astrological symbol, the first Point (the Center) initiates emanation by the process of chemicalization; the second point (the left extreme of the line) initiates emanation by process of fulfilling the potentials of the center. The drawing of the horizontal line to the left from the center symbolizes involution; the drawing of the circle, using that line as radius, symbolizes evolution; the completed circle symbolizes the inherent perfections of all potentials of the central point in fulfilled manifestation; it symbolizes the essence of ideality which man seeks to realize in all of his evolutionary experiences; the circle, in its perfect beauty, symbolizes the fulfilled manifestation of an archetype—in the case of our subject, that archetype is humanity. These three symbols are (as symbols) archetypes; from them all other archetypal symbols are derived.

Design is the cosmic Law of Order applied to the shape and structure of manifestations. Shape is the external appearance, the condensation of the form of the matrix; Structure is the interrelationships of etheric and physical parts and factors of a manifestation. Structure is the total result of the emanations from the matrix-center and shape is that which is visually perceived of structure.

All factors of a manifestation are designed because each factor is significant to the purposes of the total manifestation. In other words, the design of all parts is in accordance with the laws of the essential nature of the manifestation; the design of the completed manifestation is the objectified external appearance of the subjective archetype. Think about the "design of parts" and "external design" of mammal (human being, horse, whale—"mammal" being an archetype). In which ways are their internal and external designs similar? Think of quadruped (leopard, beaver, antelope, yak); bird (eagle, duck, os-

trich, humming-bird); reptile, insect, mollusk, fish, etc. Study pictures of these to re-impress your mind with the tremendous significance of design in the natural world. Flowers are a fine subject for this kind of study because the beauty of their design includes that of shape, color, and fragrance; the fragrance of the flower is as much a part of its design as are its shape and color. All animal life has a design in its timing for reproduction and gestation; human life has designs of relationship and work-activities, intellectual development, and spiritual illuminations. Exercise yourself a little—it's very enjoyable—in thinking about the manifold designings by which life expresses its powers.

Because our principle subject of study is astrology and because astrology is a pictorial (graphic) art, we will confine our observations concerning design to those analogies between astrology and the art of painting which has, as its abstraction, the art of line-drawing. Design is everywhere evident in the arts—music, dance poetry, drama, and what-not—but we must, for conciseness, confine ourselves to these two arts, which most directly correspond to astrology.

If we can imagine ourselves exercising the faculty of sight for the first time and being totally unaware of the identifications and purposes of material things on this planet we would see, as far as our awareness would be concerned, patches of color. We "see three-dimensionally" only because we have exercised sight for many incarnations, and except for the brief period in infancy when we are re-orienting ourselves to this plane, we are accustomed to perspective. But, hypothetically for the moment, being totally unaccustomed to perspective we would see everything in terms of two-dimensionality. Looking into your room you see what you recognize as "large or small" of glass, cloth, wood, etc. Forgetting identity and perspective, the only "substance" you see

is color manifested by the designed shapes of the things you perceive. Color is inherent in substance, but the design of substance shapes the color, or colors.

Now—design in astrology—and a beautiful subject it is!

As a factor in the pictorial essence of astrological symbolism, the circle of the astrological mandala is the framework for that which the astrologer studies. Remember that the frame-work of our visual perceptions is the circular extent of our eyes' scope of action. We do not see through a square or rectangular frame—the design of our eyes makes it possible for us to see everything through a circle.

"Seeing" is done in two ways—or in two "octaves." One is "physical seeing"—perception of physical things by exercise of a physical faculty which is the focus of two similar organs on one thing, or "point." The other is "intuitive" or "spiritual" seeing which is done by focus of "bi-polarity" and the circle of the astrological wheel is also the symbol of the "frame-work" of this "seeing." The astrologer looks at the horoscope with a focus of both of his generic elements—this focus is the single eye of understanding; he draws on his intellectual resources to calculate the chart and study its elements from a technical standpoint but he also draws on the resources of his memory-of-experiences in past incarnations as male and female to perceive the spiritual values of the factors contained in the chart. An astrologer functions as a composite of both polarities when his intuitive perceptions are ignited by concentration on a chart; he understands the consciousness of both sexes and is able to evaluate the astrological indications accordingly. East-west, north-south must be studied in any chart of any human being. We are all causers and reactors to the effects of causes—and always have been. The astrologer, focusing the bi-polarity—the Center-Point—of his consciousness, is able to perceive

the objective and subjective evaluations of astrological placements and patternings; in other words he perceives, through the circle of his spiritual insight, the tendencies of the person whose chart is being studied from the standpoint of his being a "Causer" and a "Reactor to the effects of causes." The astrologer must know the life of the Spirit as well as the life of the body (Consciousness and Action), and these two words sum up the meaning of "subjective life" and "objective life."

Because a horoscope is what it is (a symbolic picturing of the interpretation of life-principles by an individualized consciousness in incarnation), we do not do horoscopes of discarnate persons or of sub-human archetypes. Impress your mind with this thought: The circle is not the basic design of the horoscope; the cross of the vertical and horizontal diameters is. The circle is only because the ascendant-radius is, and the ascendant-radius is only because the point is. The circle is, in fact, the last factor in astrological symbolism because it is the manifested perfections inherent in the potentials of the point. A blank circle does not show the action of bi-polarity, therefore it cannot be considered the basic design. The basic design must fulfill the purpose of indicating the action of bi-polarity because that action is what life is. All other factors obtainable, a horoscope can be done without drawing a circle; but to have any horoscope at all the ascendant-degree is imperative—having the ascendant-degree you automatically have the cusp of the seventh house. Having these two factors (even without the cusp-degrees of the parentage-houses, fourth and tenth), presents the picture of basic complementation and that factor, more than any other one, is the design of essential bi-polarity of the individualized consciousness; and bi-polarity is the life-essence of life itself. Planets in an "un-circled horoscope" can be placed with reasonable appropriateness below and above the

horizontal diameter and their positions studied with reference to relationship to the vibrational horizontal diameter of Aries-Libra.

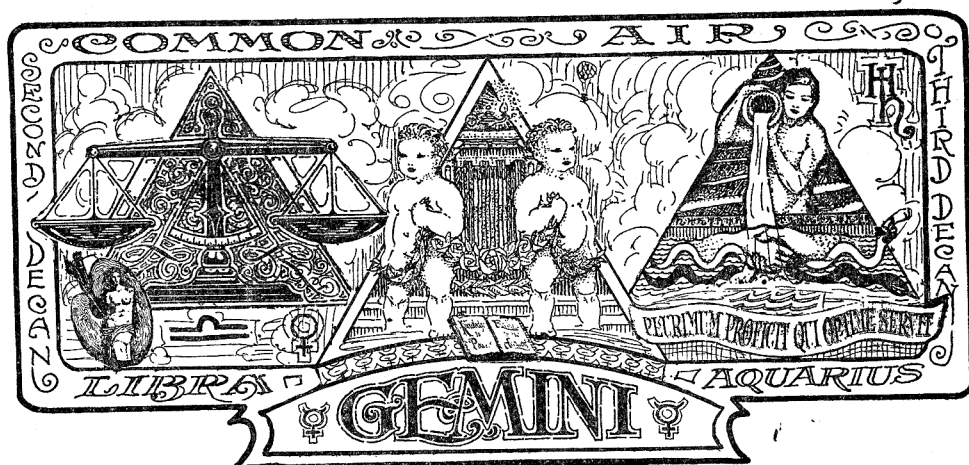
The horizontal diameter, because it is a line, is not of itself—and cannot be—a design; but because its extremities touch the circumference of the circle it serves to create a design within the wheel. This design of two semi-circles is the arch-symbol of symmetry and symmetry is the bi-polarity of design; “male-female” is the symmetry of sex and “masculine-feminine” or “dynamic-receptive” or “expressive-reflective” are the symmetries of GENDER. This horizontal line which serves to “activate” the potentials contained within the circle is the symbol of all differences between the polaric expressions of the universe or, correspondingly, of human nature. A diameter of a circle does not “divide” the circle into “two things”; it activates the polarity of everything represented by the contents of the circle which are, in turn, emanations from the central point. Further, the diameter, which is the two-fold aspect of the ascendant-radius, is the picturing of the bi-polarity of the central point, “unfolded” in the simplest and most direct manner possible. The lower and upper semi-circles, then, are the fulfilled expression of each polarity—the two, reunited, form the complete circle which is the total composite of polarity. “Male and Female” are the words which symbolize the chemicalization of polarity-differences on the generative plane of being. Now, to consider the design of the bi-polarity of each polarity; keeping in mind always that everything represented in a horoscope is emanation from the central point:

The relationship between two planets which we identify by the ninety-degree angle is the square—arch-symbol of congestion of potentials. In its appearance as we use it, it rests on a horizontal base and its two sides are verticals—the two

verticals and two horizontals are variations of the archetypal symbol of the Cross—“compressed” within limitations implied by the circumference of the circle. This registration of the square-design is called “evil” by some because it pictures a tendency to remain “un-expressive”—therefore “dead,” which is “anti-Life.” The “pain” implied in this registration is the ignition of potentials by evolutionary forces working through human consciousness in order that the life-potentials may be released against a “built-in” inertia. This square, applied to the contents of a circle, touches the circle at four points (those corresponding to the mid-points of the second, fifth, eighth, and eleventh houses), the fixed signs of the zodiac, the power-resources of desire-love. The regeneration of these resources is the great “integral magic” of alchemy—the apex of spiritual endeavor. But these points, being “mid-points,” do not coincide with the cusps which, in turn, are emanations of the “I AM” of the one ascendant-radius. There is only one representation of the square-symbol that not only coincides with the house-cusps but is structurally symmetrical and equilibrated: that is the square whose angle-points are the cusps of the first, fourth, seventh, and tenth houses—the cardinal signs of the Great Mandala, which are the structure-points of basic human relationship. And “inertia” and “counter-active-to-inertia” (the polarity of life-processes) is represented in this square in a remarkably illuminating way since it deals directly with the “humanity of relationship.”

In the exact center of a piece of paper place a point. From the point, draw a line horizontally to the left about two inches long; retrace back to the point and draw another line vertically upward the same length; retrace back to the point. On the upper side of the horizontal and on the left side of the vertical write the word “male.” Now,

(Continued on page 270)



The Children of Gemini, 1951

Birthdays: May 22 to June 22

NATIVES of the sign Gemini, representing common-air, are versatile, flexible, alert, and usually easily guided. Having an active mind and a thirst for knowledge, they are apt to acquire a considerable fund of information concerning many subjects and make interesting conversationalists. Although tolerant and broad minded rather than profound, these people usually take an active part in humane activities and are often found among those who help to shape the thought and policies of their times.

Mercury, the "Messenger of the Gods" and "the mental educator of men," rules Gemini, and we consequently find those born under the positive influence of this sign possessed of the ability to learn quickly and express themselves clearly and to the point. Thus they are drawn to public speaking, teaching, and writing, as well as salesmanship. Should the negative side of the sign be dominant, the native is apt to be a chatterbox, talking incessantly upon any subject mentioned.

The Gemini natives have a neighborliness and a willingness to accept others

as they are, as well as a bright, kindly disposition, which makes them appreciated and enjoyed by their associates. They feel the need of mixing freely with others, and it is difficult for them to remain still or alone for long at a time. However, in spite of an innate desire for constant expression, they may become irritable and restless as a result of over-study or too much restraint. A generous amount of light and outdoor exercise is a necessity for their best welfare.

As the solar month for Gemini opens this year the Sun is making a sextile to Jupiter and is in conjunction with Mars. The former lasts until June 9, and the latter lasts all the solar month. The aspect to Jupiter is one of the best indications for health, wealth, and happiness. The vitality is abundant, and the nature jovial, optimistic, and generous. Good judgment and executive ability are also indicated, and there is interest in law and religion. The conjunction with Mars gives a superabundance of vital energy, dauntless determination, and courage to face the greatest odds. The disposition is frank and open but apt to be blunt. This aspect also gives considerable construc-

tive and executive ability.

Venus is in conjunction with Uranus on May 22 and 23, a vibration which makes the person mentally alert, of quick intuitive perception, and exceedingly magnetic. Friends are attracted, and there is a love for music and art.

From May 22 to May 29, Mercury sextiles Uranus, giving an original, independent, and eccentric mind, impatient of convention and apt to be inventive. The ideals are high, and there is an interest in literature, science, and electrical devices.

Venus sextiles Saturn from May 28 to June 8, an aspect indicating one who is faithful and true, just and methodical. The morals are high, and honor, esteem, health, and easy circumstances are the lot of the native.

From May 30 to June 16, the Sun trines Neptune, favoring the possibility of developing the spiritual faculties. If Mercury is well aspected the native is apt to be an inspirational musician.

Venus sextiles Mercury from June 2 to June 18, a stellar pattern indicating one who is good-natured and fond of society. There is poetical and musical ability, affability and persuasiveness.

From June 3 to June 9, Mercury trines Saturn, giving the native a serious mind, capable of profound thought and concentration. There is persistence, diplomacy, and caution, qualities which insure success. Honesty and fair-mindedness are also indicated by this configuration, and the native therefore makes an excellent judge.

Mars trines Neptune from June 5 to June 22, intensifying the emotional nature and giving an interest in occultism. Ability to penetrate into the invisible worlds consciously is emphasized.

From June 9 to June 22, the Sun squares Saturn, indicating a need for the cultivation of unselfishness, optimism, and consideration for others. Plenty of fresh air and sunshine is required.

Venus trines Jupiter from June 10

to June 22, a configuration which bespeaks success and general good fortune. The marriage is apt to be happy, there is social prestige, and the nature is generous, optimistic, hospitable, and fond of travel and music.

From June 11 to June 17, Mercury sextiles Jupiter, giving a cheerful, optimistic disposition. The mind is broad, versatile, and able to reason correctly, and the native is honest and sincere. Law and literature are favored.

Mercury trines Neptune from June 15 to June 20, giving a mind peculiarly adapted to the occult art. The native has ability for magnetic healing.

From June 17 to the end of the solar month, Venus sextiles Neptune, indicating an inspirational musician. The emotions are deep, the imagination fertile, and the nature pure and chaste.

Saturn squares Mars from June 18 to June 22, bespeaking the need for training in unselfishness, kindness, honesty, and truthfulness.

ASTROLOGY, THE ART OF ARTS (Continued from page 268)

from the point again, a two-inch line to the right, back to the point, a two-inch vertical downward, back to the point; you have created the "lines of force" in the design of basic human-relationship. Place the symbols of the cardinal signs appropriately, according to the Great Mandala. Now, the angle made by each pair of successive lines from the point is a right-angle, the same as is found at the structure points of the fixed sign square. Aries and Capricorn represent "inertia" and "action" in this way: Aries is the "male begotten" from parentage; Capricorn is the male begetter. The father performed action in a certain way which resulted in the stimulation of the inert seed; the forces of life worked on the stimulated seed to

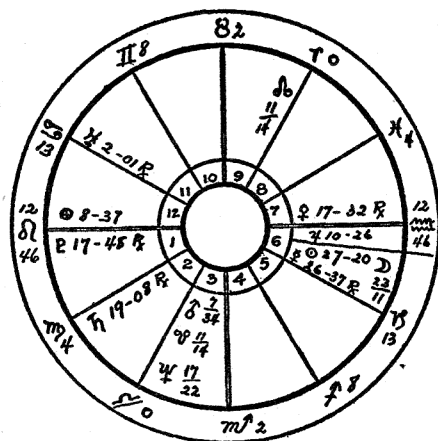
(Continued on page 286)

Reading for a Subscriber's Child

CLARINDA S. L.

Born January 17, 1950, 6:10 P.M.

Latitude 41 N. Longitude 90 W.



This baby's chart shows the Sun, Mercury, and Moon in conjunction in Capricorn in the 6th house, trine Saturn in Virgo in the 2nd, and square Neptune in Libra in the 3rd. Ambition, persistence, practicality, and leadership will no doubt manifest early as dominant traits in Clarinda's nature. She will have method, foresight, and organizing, executive, and diplomatic ability, along with the moral stamina to carry any project determined on to a successful conclusion despite delays and obstacles. There is a high sense of honor, along with unusual ability to concentrate the mind and reason correctly. The mind is penetrating and critical, but may also be suspicious and jealous unless early training is given in optimism, trust, and tolerance toward others.

The square of the Capricorn planets to Neptune in Libra in the 3rd, indicates the desirability of giving this child training in the home which will help her to develop a frank, affectionate, and truthful attitude toward brothers, sisters, and neighbors. She should be kept busy at constructive activities, and as early as possible, instructed in the posi-

tive method of spiritual development. All negative or spiritualistic associations and conditions should be avoided. Simple, frugal eating habits will help to avoid possible kidney difficulties in later life.

Neptune also trines Jupiter and Venus in Aquarius, in the 6th and 7th houses, which gives musical ability, along with a fertile imagination and deep emotions. A happy, idealistic marriage is favored, and there is interest in the mystic and occult side of life. Experiences in the invisible worlds during sleep are quite apt to be remembered during waking hours.

Mars in Libra trining Jupiter in Aquarius gives an affectionate tendency which is needed by the impersonal Capricorns, and the love for art and beauty in all its phases is accentuated. There is considerable ingenuity and constructive ability, as well as a liking for travel and outdoor sports. This aspect also favors good health.

The square of Mars to Uranus in Cancer in the 11th is not so fortunate. It indicates a need for training in poise and respect for proper authority, as well as consideration for others, kindness, and tolerance.

Leo on the Ascendant is fortunate for this child, for it helps to offset the usually rather taciturn disposition of the Capricorn natives. Although it will add to the aggressiveness of the nature, it will also give a friendliness and sociability which are highly desirable. Generosity, frankness, a high sense of honor, and personal magnetism are often evident when Leo is rising.

Since Venus rules the Taurian Midheaven, this little girl's professional talents are largely along the musical and artistic lines. She is also likely to be interested in law, as well as in radio and aviation.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No readings given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—Editor.

Interpreter, Journalist

CLARK R. S.—Born May 30, 1934, 1:20 P.M., Lat. 41 N., Long. 76 W. Mercury, ruler of the 10th house Gemini, is on the Midheaven, sextile Venus and Uranus in Aries in the 8th, trine Saturn in Aquarius in the 5th, and in opposition to the Moon intercepted in Capricorn in the 4th. The Sun is also in Gemini, in the 9th, trine Jupiter in Libra in the 1st, and square Neptune in Virgo in the 12th. The Moon, which rules the intercepted Cancer in the 10th, sextiles Saturn, and trines Uranus and Venus. The mental sign Virgo is on the Ascendant. A literary vocation would be best for this young man. He could give excellent service as an interpreter, teacher, journalist, editor, or as a consul.

Hotel Manager, Antique Dealer

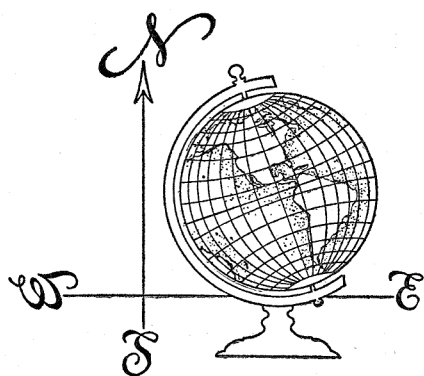
LESTER J. W.—Born August 23, 1924, 3:45 A.M., Lat. 41 N., Long. 82 W. The sign Taurus is on the Midheaven of this chart, and its ruler, Venus, is posited in Cancer in the 11th, in conjunction with Pluto, and trine to Uranus in Pisces in the 8th. The Moon is in Gemini in the 10th, sextile Neptune in Leo on the Ascendant, and opposing Jupiter in Sagittarius in the 4th. The Sun is in the last degree of Leo in the 1st house, sextiling Saturn in Libra in the 3rd, and opposing Mars in Pisces in the 7th. As a hotel manager, art or antique dealer, mail carrier, or salesman, this native should be able to give rewarding service.

Teacher, Camp Director

CAROLINE M. Z. M.—Born July 27, 1911, 0:30 P.M., Lat. 43 N., Long. 89W. In this horoscope we find Mercury in Leo in the 10th, in conjunction with the Moon in the first degree of Virgo in the 10th, sextile Jupiter in Scorpio in the 1st, and square Saturn in Taurus in the 7th. The Sun is also in Leo, in the 9th, squaring Mars in Taurus in the 7th, and Jupiter in Scorpio on the Ascendant. Venus is in Virgo in the 11th, sextile Neptune in Cancer and trine Saturn in Taurus. This native should enjoy public service, and has innate ability as a teacher, receptionist, or club manager. She could serve well as a director of a summer camp for young people.

Dancer, Therapist

VIVIAN E. O.—Born April 22, 1910, 9:30 A.M., Lat. 49 N., Long. 122 W. The artistic, musical Venus is in Pisces in the 10th house of this chart, and it sextiles Mercury in Taurus in the 11th, and trines Neptune in Cancer in the 1st. Jupiter, co-ruler with Neptune of Pisces, is in conjunction with the Moon in Libra in the 4th, and squares Neptune. The Sun is in Taurus, in conjunction with Saturn in the latter degrees of Aries, sextile Mars in Gemini in the 12th, and square Uranus in Capricorn in the 7th. This native has dancing and entertaining ability, and with training could have performed successfully as a dancer or actress. There is also talent for writing and ability as a therapist in a hospital.



MONTHLY *News* INTERPRETED

Sensitive Nerves an Asset

High-strung people can turn their nervousness into a distinct asset, if they just get to know their nerves, keep them healthy, and learn to live with them.

So says Dr. Walter C. Alvarez, Mayo Foundation physician, who believes worrisome nerves are inherited.

Writing in the February issue of *Cosmopolitan Magazine*, Dr. Alvarez says many people abuse their nerves by overwork, useless worrying, and unreasonable conflicts with others.

"Blessed and highly efficient is the man or woman," he adds, "who goes through life easily—not irritable, not impatient, and not irascible. It is wonderful how helpful this way of life is to the nervous system, and how much energy it leaves for useful work."

"Don't wear yourself out. Work for a healthy mind and body. Avoid worry. Live each day by itself without brooding over past mistakes or worrying about future dangers."

"Those of you who have tense, sensitive nerves, turn them to your advantage; use them for the enrichment of your life; use them for doing an ever better job."

—*Los Angeles Examiner*, Feb. 4, 1951.

There was a time when man had only a sympathetic nervous system. Then also he had no mind, and the Spirit was not indwelling in the physical body. So improvements had to be made. The frontal part of the brain was developed and there was added the voluntary nervous system "which has transformed the dense body from a mere automaton act-

ing under stimuli from without, to an extremely adaptable instrument capable of being guided and controlled by an Ego from within." From this we see why it is a distinct asset to have sensitive nerves. In fact it is the business of the nerves to be sensitive, so that the body may respond readily to the Spirit which now works from within to refine and control it. This sensitivity we must learn to protect, and especially from the activities of the mind, which often tear down what has been built up. Fearful and discordant thoughts wear out the nerves. "Avoid worry," says Dr. Alvarez. The sure way to accomplish this is to tap the resources of the Spirit and find a center of serenity.

The sensitizing process is going on within our own bodies and in conditions around us, for we have begun to travel the upward arc which leads out of the densest phase of materiality. Everything is being speeded up. Modern life is often a "going nowhere in a hurry," which also jangles sensitive nerves. So it is imperative that we become established in that which hurries not, worries not, and fears not, otherwise outer conditions may overwhelm us. If we recognize no principle higher than the mind, we cannot find enduring calm, but if the mind is directed upward to the Higher Source it will become tranquil and obedient to the inner will.

Those who are trying to hasten the process of development and to walk con-

sciously the path that leads back to God, have especial need for spiritual strength. They may find that physically they are not as robust as before, but they can have healthy bodies, nerves, and minds if they learn to withdraw frequently into the inner sanctuary to contact strength for the way and serenity to harmonize their activities. All of us in these days of rapid change, when swift moving events exert great pressure from without, need to contact often the inner calm. Unfailingly we find poise and power, as we order the mind to be still, and turn to the center of our being with the words,

"Oh, thou who changest not, Abide with me."

Operation Killer

By February 15 the commander of the U. S. division, holding 20 miles of "death valley" between Chipyeong and Wonju, claimed: "We can scratch off [four Chinese divisions]. If the enemy makes another try, he will have to raise the stakes." Field censorship would not permit the identification of this division or its commander. But the Eighth Army announced that on one day the Second Infantry Division, which had held the Wonju front throughout January with the assistance of French and Dutch battalions, inflicted 51 per cent of all enemy casualties. The Eighth Army also claimed a record one-day bag of 10,993 Communists killed or wounded and 365 captured on February 14. As for the Air Force, it sent up a single day's record of 1,027 sorties on February 15.

By this week the Eighth Army boasted it had inflicted a total of 111,524 Communist casualties since it launched its "limited offensive" on January 25. General Ridgway, brandishing a crude 5-foot spear captured from the Communists, reiterated that his aim was solely the "destruction of the hostile forces and the preservation of my own

troops. Seizure of ground has no value. There is no glory-seeking in all this."

—*Newsweek*, Feb. 25, 1951.

A Belgian newspaper, *Le Peuple*, complained that the code name "Operation Killer," given to the "limited offensive" was "not worthy of a general conducting a military operation in the name of the United Nations to assure respect of international peace and liberty." Perhaps, however, it was a good thing that this operation was so named. It gives people a shock, and it is a wholesome shock. It shows where we go and in what we become involved, when we take the age-old way of bloody war, even for the sake of promoting peace and justice.

The formation of the United Nations brought great hope to a world which wanted peace. It voiced the aspirations of millions. Now the U. N. is at war. So far, it seems, men have been unwilling or unable to pay the price of peace. It is not the intention here to go into the political and international complications which have brought this "police action" in Korea, nor into the arguments for and against it, but simply to pose the question, which each individual must answer for himself: "Can we, as Christians, find no better way?"

We look back over the centuries since the Christian religion was given to mankind and recognize the evil of wars fought and un-Christlike acts perpetrated under the banner of Christianity, but do we recognize our own failures and our own inconsistencies? For the answer we must withdraw from the public debates, the arguments, the differing opinions, and in the holy stillness ask ourselves, Is this the best we can do? What of the command "Love your enemies"? War begets hatred and violence no matter how just the cause may seem. Are we strong enough to put it from us, to turn our backs on violence, to leave to the Avenging Angel his work, and to place our faith in the eternal Source of Love, from which alone we

can draw the courage and faith to pour all our energies into the constructive Christian ideal? Each, individually, must face the problem. The earnest aspirant to the risen life, wholly dedicated to the ideal which he carries in his heart, becomes a channel through which will flow Love and Truth for the healing and enlightenment of mankind.

The Tomato and the Heart

Have you ever noticed the similarity of the color and size of a tomato and of the heart? They are almost the same size, shape and color. The heart has four separate chambers, two auricles and two ventricles, and the tomato is similarly walled into separate chambers. Is the tomato a copy of the heart, or was the heart copied after the tomato? Some say love is centered in the heart, and tomatoes were once called love apples.

There is a marvelous yellow oil next to the skin of the tomato, which, if taken in sufficient quantities, will work wonders on a weak heart, and even cure a leaky heart.

I knew a ten-year-old girl who was ordered by the family doctor not to run and play with the other children, as she had a leaky heart, and exertion might cause her death. However, after drinking a pint of the yellow tomato oil (taken from the tops of canned tomatoes) every day for a week, all evidence of the leaky heart vanished. The child returned to school; now plays with other children normally. Had it not been for the tomato oil, she would have been a permanent invalid. With all the proven natural remedies in existence a great portion of the medical profession still experiments by torturing animals in a vain search to find, not a permanent cure, but merely some type of mechanical prop for weak hearts.

Tomato juice is a deodorant, as well as a liver stimulant. A pint of tomato juice can sometimes bring the dead back to life. I know of a woman who was pronounced dead by her medical doctor. Her heart had actually stopped beating. Friends, frantic that the end should have come so unexpectedly, called in a neighboring Naturopath in a last effort to "do something." This

Naturopath forced a pint of tomato juice into the stomach of the prostrate—and seemingly dead—woman. This caused the liver to quiver, and that, in turn, started the heart beating again. At the same time the breathing was assisted by artificial respiration, and the body was soon in operation again. With the help of tomato juice, complete strength was regained, and the woman lived many years longer.

—*Herald of Health and Naturopath*,
January, 1951.

"The more I learn about Nature Cure, the more I pity mankind for not knowing more about it," writes W. Robert Keashen in this same magazine. Truly nature holds many helpful health secrets which in general we little suspect because of some inner blindness. Health comes from living in harmony with universal principles, but our medical science has adopted strange and alien ways of research. The nineteenth century seer and mystic, Dr. Anna Kingsford, said that meat eating, vivisection, and cruel animal experimentation are responsible in a great degree for man's spiritual blindness. Around slaughter houses and torture chambers, she stated, arise in the inner world fumes from the blood that is shed, and these fumes form a "curtain of blood" which hides truth from those responsible for the condition.

The wrong against animals which society sanctions in its search for health is one of the worst blots on our civilization. This cruelty is not necessary, rather *it actually holds back the art of healing*. To heal is to restore harmony, and harmony is restored when we learn to be compassionate and to live without harming our fellow creatures. As society learns that human well-being costs too high if paid for in the suffering of the lesser creatures, the medical profession will be forced to abandon the cruelties. When the curtain of blood is removed, eyes see more clearly and physicians become true healers, able to perform cures which by today's standards would seem to be miracles.

READERS' QUESTIONS

The Nature Spirits

Question:

Will you please tell me something about the nature spirits and their work? Have they actually been seen by anyone? If so, what proof is there of this?

Answer:

Among the nature spirits there are different kinds of entities with corresponding variations of consciousness. Those with which we are most familiar are the gnomes, the undines, the sylphs, and the salamanders. The gnomes are the earth spirits, and in folklore are called fairies, elves, pixies, etc. Their bodies are composed chiefly of chemical ether, combined with a small amount of life ether. They do not fly about but are of the earth earthy. They can be burned in fire. They grow old in a manner that does not differ greatly from the way human beings do, and they live only a few hundred years. The gnomes work with the plant kingdom, giving it the green coloring matter and fashioning its flowers into the astonishing variety of dainty, delicate shapes called for by the archetypes. It is the gnomes who tint the flowers with innumerable shades and various hues of color. They cut the crystals in the minerals and make the precious stones. They marshal the particles together which form the iron, silver, gold, etc., and they brew and bake their own etheric foods.

The undines are the water spirits. They inhabit streams, rivers, and all other bodies of water. Their bodies are composed of the life and light ethers,

which make them much more enduring than the gnomes. They live thousands of years.

The sylphs are the air spirits. Their bodies are also composed of the life and light ethers, and they, too, are subject to mortality but still live for thousands of years. The undines separate the water on the surface of the sea into finely vaporized particles, which the sylphs lift into the air carrying the undines with the vapor as high as is necessary before partial condensation takes place and clouds are formed. The sylphs hold the clouds together until forced by the undines in the vaporized water to release them. The battle fought in the air between these two classes of nature spirits we call a storm.

There is another class of nature spirits called salamanders which also enter into these aerial battles. They are active in the production of fire, and thus are present in the electrical discharge called lightning. Contact of the water vapor with the cold air of the upper space condenses it into minute particles, which the undines combine into larger ones, and triumphantly hurl to earth in the form of rain. The salamanders are fire spirits. Their bodies are built principally of reflecting ether, and they live many thousands of years.

The gnomes, undines, sylphs, and salamanders are still all subhuman, but under different circumstances from those under which we evolve they will ultimately reach a stage in evolution corresponding to the human. All four of these classes of nature spirits work with our own life wave, rendering most valuable service.

Yes, the nature spirits have been seen by many people who are clairvoy-

ant, either negatively or positively so. We know of no way to prove this materially to people who do not have etheric vision except as cameras with exceptionally sensitive films may be able to photograph them. Conan Doyle, in one of his books, gave some photographs of fairies. A number of clairvoyants have written of nature spirits they have seen. Among these is Geoffrey Hodgson, whose book, *The Fairies at Work and at Play*, is quite fascinating.

Helping Others

Question:

I have a very dear friend who is a Christian Scientist. I desire very much to get her to see the truth of reincarnation. Since Mrs. Eddy writes against it, she fails to see the truth of it. How may one approach a person in such a frame of mind?

Answer:

Frankly, we do not think it is advisable to try to convince anyone of something against which he or she has a strong feeling or prejudice—even so important a truth as rebirth.

As a general rule, we can help others only as they give us the opportunity by indicating a desire or need for whatever help we may have to give. However, if there is no prejudice against reading books, etc., outside one's own religious "field," we can always offer suitable reading matter. You are no doubt familiar with our pamphlet on rebirth, which is quite convincing, we think, and quickly read. Among recent books dealing with rebirth which we have read, *Many Mansions* by Dr. Gina Cerminara is at the top of the list.

Animals After Death

Question:

When dogs or other animals pass away with a painful sickness, do they regain their health at once? Does it take three days for the silver cord to break? How can they be reborn soon if they pass back into the Group Spirit? Or can they leave it after entering?

Answer:

As soon as the dense body is left behind the animal is in its higher vehicles and, under the direction of the Group Spirit, is no longer subject to sickness or disfigurement. The Group Spirit is able to change the higher vehicles of its charges by thought, much as human beings may do for themselves when they have passed over.

No, we do not think it takes three days for the individual silver cord of the animal to break in most cases. The time would depend to a large extent upon the evolutionary stage of the animal. In the case of a beetle it is only a few minutes; for the dog "or any of the higher animals, there is a correspondingly longer time and more consciousness in the Desire World than in the case of the lower forms."

"As a man has a body composed of many cells, each with an individual consciousness, so is a Group Spirit an entity functioning in the spiritual worlds possessing a spiritual body composed of many separate animal spirits. The Group Spirit itself cannot function in the Physical World, but it evolves by sending the different animal spirits into a body which it creates, and which then forms a species or tribe of animals, and the Group Spirit guides all these animal bodies by means of suggestions which we call instinct." It can send the animal spirit back into earth life whenever it sees fit.



Chiropractic

By O. R. GEORGI, D. C.

THE CREATIVE principle in life manifests itself in innumerable individualizations. The fish, the serpent, the mouse, the dog, the horse, and finally man express this ever expanding creative principle in various stages of physical appearance and in increasing consciousness and intelligence.

To the scientific observer the form of a creature is of significance. One outstanding aspect is the posture of the creature which depends entirely upon the position and shape of the spinal column. Since the spine harbors the spinal cord which is really an extension of the brain and deals specifically with countless reflex centers it long ago attracted the attention of practitioners of the healing arts. One who specializes in the proper alignment of the human spine is known as a chiropractor; the word is derived from the Greek words *cheir*, hand and *practos*, effective.

K. Ligeros, M.D., of Athens, Greece, made a thorough study of the history of the healing arts and found that chiropractic or something similar to it was practised among the ancient Greeks before medicine came into general use.

"This is shown even in Greek sculpture," says Dr. Ligeros. "While the ancients did not reproduce the spine alone, because of its ugliness, they represented it as a serpent. Such is the

case in the statues of Athena, Apollo, and Hippocrates. In the ancient statuary the serpent is shown drinking milk from a ball. This is taken to represent the spine 'drinking' the life fluid through the nerves. This 'life fluid' now is known as mental impulses, or nervous energy.

"The old Greeks kept their bodies in shape by spinal adjustments. The treatment was administered by having the patient lean forward while the 'chiropractor' used the flat of his foot instead of his hands for the adjustment. Writers on gymnastics, like Orevasius, Galenos, Aetios, Roufos, and Antylieus, mentioned this method. Had not the library of Alexandria burned I believe we would find many volumes on this subject."

Dr. Ligeros, who is also a graduate of the Palmer School of Chiropractic, states further that he has used chiropractic successfully in such serious diseases as meningitis, sleeping sickness, dengue, tuberculosis, and even blindness.

Ancient Greece was the seed ground for western civilization and its genius sprang mainly from men who were initiated in mystery schools where art, science, and religion were combined as interrelated subjects. Terms like "the spine drinking the life fluid through the

nerves" indicate great occult knowledge. The creative force is seen by clairvoyants as a fiery fluid which rises up from the region of the sacrum through the spinal canal into the brain where its power can be used in the formation of thoughts or as the receptacle of life spirit or divine love. When used negatively this force is puffed out into the lower desire or astral world where it adds to the power of planetary "evil" with its concomitant hatred, useless arguments, criticisms, resentments, wars, and last, but not least, disease and death.

It can be seen, therefore, that the spinal column has an important role in the well-being of the individual, and although the spine is not especially esthetic in appearance when dissected it is nevertheless an unexcelled engineering feat when one considers the remarkable mobility and mechanical use of its 26 movable vertebrae. Aside from the ethical question there are frequently mechanical displacements of these movable segments due to the stress and strain of certain occupations, accidents, falls, and other shocks. These malalignments, technically known as subluxations, often cause pressure on certain nerve trunks and interfere with the normal flow of nerve impulses in a purely mechanical way. These pinched nerves may then be freed by skilled manipulation or adjustment. In this way the dramatic cures which are frequently performed by chiropractors may be explained.

In order to show how modern chiropractic came to its present standing we shall continue the historic thread.

With the exception of a few tribes in India and South America where a system of spinal adjustment was used as the main therapeutic measure, there was no systematic practice of the art.

In Bohemia it was the custom among the peasants to carry heavy loads on their heads and shoulders, and sprained backs were common. When this happened the patient would lie down on the floor and tell a small child to walk

barefooted up and down the spine. Relief very often took place since in a crude way a displaced vertebra was replaced. Often, however, the patient would see the so-called *napravit* doctor who belonged to a clan of healers who for generations had practised a system of spinal adjustment. Outstanding among these *napravit* physicians was Pan Vejooda who was an old man by the turn of this century.

The procedure was simple. The patient was required to lie face down on a bench. The doctor would then place his hands upon a certain spot on the patient's spine and deliver a quick thrust upon the vertebrae. The resulting click was invariably followed by a most wonderful sense of relief. This method of adjustment was found to be superior to massage. It was incidentally discovered that other diseases yielded with equal rapidity.

In the United States, Daniel David Palmer (born March 7, 1845, near Toronto, Canada) championed the rediscovery of the ancient art of spinal adjustment. It all started with a dramatic incident in which a Negro janitor by the name of Harvey Lillard was cured instantly of complete deafness of seventeen years' standing. Palmer, who had been a magnetic healer for nine years previous to this occurrence, observed that when Lillard moved in certain positions something in his back gave way which affected his hearing somewhat. He persuaded the man to allow him to rack the displaced vertebra into place by placing the hand on the spinous process of the fifth dorsal vertebra and giving a quick sharp thrust. The ensuing release of nerve energy caused the permanent restoration of Lillard's hearing. The discoverer's own subsequent statement on this incident was as follows:

"There was nothing 'accidental' about this, as it was accomplished with an object in view, and the result expected was obtained. There was nothing 'crude'

about this adjustment; it was specific"

After two silent years of verifying his newly discovered art D. D. Palmer presented chiropractic openly to the world in a systematized form. Several medical practitioners were quick to see the tremendous therapeutic value of relieving nerve pressure by tools they could always have with them—their two hands. They helped to start schools and compile valuable literature with special consideration of the nervous system. One of these men was Joe Shelby Riley, M.D., who wrote in his *Science and Practice of Chiropractic*: "Men of true greatness, we believe, are prepared providentially. At the right time the right man comes forward. Other men wonder and oppose. Anon they persecute. Such has been true since the days of Joseph in Egypt, who, in spite of kingly betrayal and the stain of harlotry in high places, saved his people and the people of Egypt . . . our science was born in a struggle. It was cradled in persecution. It met the antagonism of everything else. But the time was ripe for its birth, and its incarnation could no longer be held back. A grizzled giant (Palmer wore a huge beard) came up from the depth; a Hercules to battle; a Samson to destroy the moated temples of old traditions . . . the roaring growl of the royal executioners did not affright or harm the prophet of God, and the prison's cell and the dungeon's damp took nothing from the greatness of the triumph of our first great leader, D. D. Palmer. A hero without name! A famous scholar without learning; an exegete into the human body without education; a scientist without having been taught; a pathologist without knowing why; a combination of all powers that made him master of human needs; he was all things to all men; and founded a system of therapeutics that will supplant all others that are less potent, and become the realization of the dreams of all the ages."

What is not commonly known is that Palmer was a deep student of metaphysics, and this trend is still characteristic of a large number of chiropractic practitioners. Palmer boldly declared in an ultra-materialistic age that Innate Intelligence is the only agent that actually cures. Innate Intelligence is the power that makes the human organism self-restorative provided its flow is unobstructed. According to Palmer the greatest obstruction comes from nerve pressure which either directly or by reflex action may be observed at the spinal column. This is a fact which anyone knowing anatomy may verify. Certain nerve segments affect certain organs. It has been proven many years after the Lillard incident that nerve strands from the fifth dorsal segment are connected with the eyes. Part of the chiropractor's training is so to sensitize his fingers that he can detect the minutest tensions and dislocations on the spinal column.

The record of chiropractic accomplishment is impressive. The Chiropractic Research and Review Service of Indianapolis recorded nearly 90,000 complete recoveries out of 100,000 cases. The list includes practically all ordinary diseases and names and addresses are available for corroboration. In the treatment of the insane one chiropractic hospital reports 65 per cent of the cases cured.

There are two kinds of chiropractors—the so-called straights and the progressives or mixers. The straights confine their practice strictly to the spine; the mixers use an impressive number and variety of modalities as adjuncts. The latter usually stress also proper dietetics and use naturopathic remedies such as colonic irrigation, steam baths, electrotherapy, and exercise. Several chiropractic colleges require four years of education, teaching practically all branches of therapeutics short of major surgery.

(Continued on page 282)



Music Therapy

MANY people ask if music is used only for mental patients. We should recollect that music is an aid to man wherever he is and under any condition, so we cannot restrict its use. The exception may be where silence is the remedy needed.

Or there may be an aversion, but this is rare. One such case is recalled—a man who disliked music and was on the verge of a breakdown due to financial problems. Those in charge treated him with music when he was asleep, and the effect was most beneficial in bringing the needed relaxation.

Music is often used with the handicapped. In case of muscle or nerve injury, special exercises or even specially built instruments are arranged. Similar work is done with polio patients. The blind as well as the cripples derive great pleasure from group participation.

A girl who was injured when thrown from a horse is responding to music therapy. The high fever which resulted from the accident affected one side of the body, including certain brain tissues. She is eager to play again, so careful work is being done, very patiently, in the attempt to make it possible for her to resume the use of her right hand to some degree. Recently she could place it with effort on the keys for a single tone. The teacher is making use of duets of her favorite composer as a stimulus.

With cerebral palsy, where the mind is so often alert, fine work is being done, though it is slow.

The great need in all branches of this work is for the pooling of results and for the establishment of standards as a springboard for further research. Hope for this is facilitated by the recently formed National Association for Music Therapy, 338 West 89th Street, New York City.

—*Evelyn B. Bull.*

Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

May 2—9—17—23—29

June 6—13—19—26

July 3—10—17—23—30

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosierucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.

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Oceanside, California, U.S.A.

The brilliant Elbert Hubbard and the shrewd John D. Rockefeller were ardent advocates of chiropractic. The latter preferred it to other treatments in the last eight years of his life.

Elbert Hubbard wrote in his book, *The Science of Keeping Well*:

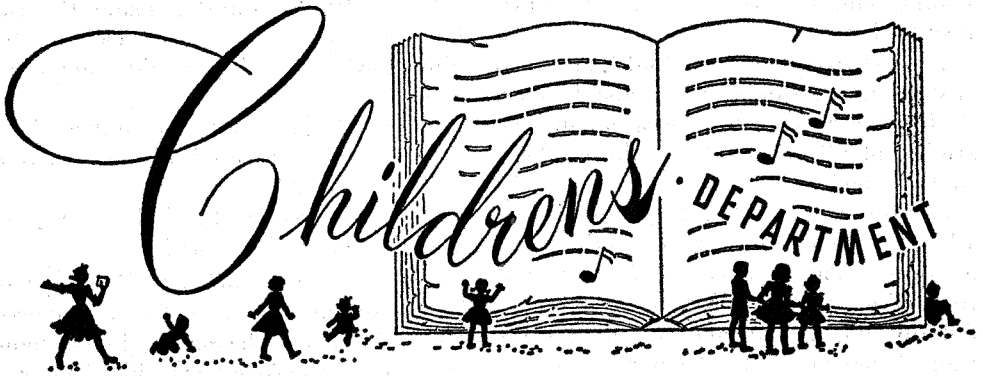
"Above all things, a good chiropractor has faith in nature. He does not make the proud boast that he cures people. He knows that it is nature that heals. All the chiropractor can do is to put his patient in line with the healing forces in nature. Chiropractic never brings an adverse result. The chiropractor does not pin his faith in any single panacea. He simply knows the physical fact that the pressure of bone on the nerve brings about a condition where the telegraph system fails to act properly. With skilled hands he brings about right relationship and proper adjustment. He finds the cause and removes it . . . From them we get a new science which is adding greatly to the happiness and welfare of the world."

In the foregoing paragraph is stated the real strength of chiropractic. The efficacy and permanency of the hygienic system in the healing of the sick is well-known to most chiropractors who could expand in this direction by not being fettered by tradition or monopoly. Were chiropractic merely a system of palliation it would only add to the world's debauchery, which is the main cause of our hospitals being crammed with vast numbers of slowly rotting incurables. Of this situation John Dryden has said long ago:

"Physicians first by debauch were
made;

Excess began and sloth sustains
the trade."

The enlightened chiropractor knows that kinks do not exist in the spine alone. They also exist in man's mind and when these are removed then the glorious Innate can burst forth fully to the everlasting salvation of man.



The Secret of the Tapestry

By ELSIE BIGGERSTAFF

JOHNNY was almost completely happy in his new school. He did not know why he sometimes felt a little sad.

He loved all his new teachers. The other children all tried to make him feel at home. They showed him all their little treasures which they had found in the most delightful places. A star-shaped shell, with the roar of ocean waves faintly heard when you put it up close to your ear. Three pale blue eggs in a fascinating little nest.

Johnny wondered where the mother bird was and worried about that. Then one of the older boys had taken him by the hand and led him to a little wooded plot. Here the sunlight shone in a dappled pattern through beech, elm, willow, and many other kinds of trees. The older boys showed him many varieties of birds' nests.

"These are all the master samples, Johnny."

"What's a master sample?"

"All the birds in the whole world pattern their own kind of nest from these patterns made by the Master Craftsman."

"I'd like to do that," said Johnny promptly.

"So would I, but you see the Master Craftsman knows about all the birds in the whole world. He knows just what kind of nest each kind of bird needs."

"You mean whether it is a robin or a great big eagle?"

"Yes, also what kind of climate they live in."

Johnny listened entranced. The older boy continued. "If it is for a bird from a warm country, the nest would be woven a lot different from those for northern country birds."

Johnny held out his own precious nest.

"Guess I'd better give this back. The robins will need this for a pattern."

"No, you may keep that. Often the Master Craftsman makes extra ones for new children."

"So we will get in—intruded and want to come and learn about all the nests?" asked Johnny brightly.

The older boy nodded, smiling.

Ever since then, Johnny had gone to the beautiful woods every day. He was learning about birds: Why they flew South each year and what they ate. Even more important than what they ate, he learned, was how the birds helped farmers by their varied eating

habits. Oh, it was wonderful to learn about birds!

Another older boy had told him it was just as much fun to learn about trees. A little girl had told him about her studies of all kinds of wild flowers here in the woods.

Johnny had wanted to learn all the whys and wherefores of everything all at once. The Master Craftsman had told him, "You have lots of time, Johnny lad. Learn your present lessons well. Then go on to the next lessons."



He had patted Johnny's head encouragingly.

Somehow, Johnny had felt that all the Father-love in the whole, wide world was in that little pat.

Grandma was always near. Johnny loved to sit very near her out in the flower garden.

Grandma was weaving a tapestry-with-a-secret. The secret was the kind of picture Grandma was weaving into the tapestry. Johnny couldn't tell as yet just what the woven picture was going to be. Sometimes Grandma would forget to keep the secret of the tapestry and would give little hints.

One day Johnny sat near her as she wove. He was admiring the bit of blue she was weaving in for the sky. Grandma forgot that it was a secret and told him that the sky was blue because blue meant hope.

"You mean when people look at the sky they can hope?" asked Johnny, puzzled.

"The Master Painter made the sky blue so that when people look at the blue above them, they would know there was hope—"

"What kind of hope, Grandma?"

"A strong and abiding hope sheltering this world!"

"Could I have just a little bit of your blue-for-hope, Grandma?"

Grandma broke off a little strand of blue. Johnny reached for it eagerly. He thought sure he had it in his hand but when he looked down, his hand was empty.

He looked up at Grandma in puzzled disappointment. Grandma was watching him with a kind smile that made Johnny feel comforted.

"Want to know *how* to hang on to your bit of hope, Johnny?"

"Oh, yes, Grandma! I could sure use that blue-for-hope in my bird nest."

"How would the blue in your nest help?"

"Well," said Johnny judiciously, "I think the blue in the nest would remind people of the hope up above in the sky."

"Wouldn't it be easier for people to just look up and see all the blue-for-hope up in the sky?" asked Grandma.

"Oh, Grandma! I *hope* my blue in the nest would help them on dark days, when the sky seems all cloudy," said Johnny earnestly.

"Look down in your hand," Grandma replied simply.

Johnny looked down quickly. There in his hand was a soft, feather-light skein of blue-for-hope. He looked at Grandma in amazement.

"When you *hoped* for something that would help someone else, your wish was granted."

"Thank you, Grandma!"

"Don't thank *me*, laddy boy. Thank the Master Painter for it was He who placed the blue-for-hope in your hand."

Johnny felt as if the Master Painter must be very near although he could not see Him.

"I just *know* that Master Painter is here. Why, He gave me the blue-for-hope this very minute, so He *must* be here!"

"Look in your other hand, my boy," said Grandma. Her voice sounded sort of proud and happy.

Johnny looked. "Oh, what a pretty white star! What is it?" he gasped in delight.

"It is a star-of-faith. When you had faith in your heart that the Master Painter was near, He gave you the star."

"Does a star mean faith, Grandma?"

"Every star in the blue-for-hope sky stands for faith-to-believe."

"When I was home with Mom and Dad, I used to like to watch the stars. I used to look at them every night 'till I went to sleep," said Johnny reminiscently.

He looked at his star-of-faith and then at the blue-for-hope. Grandma wove her tapestry. The birds sang. All the flowers in the garden bent and swayed a little although there was no breeze. It seemed as if Someone was passing among the flowers in the garden.

Johnny said dreamily, "I sure hope that some other child with a faith-to-believe star and the blue-for-hope will be as happy as I am right now."

Grandma put in the last strand in the tapestry. It made a little mantle which she laid lightly on Johnny's shoulders

* * *

Johnny's wish was granted. A little girl who had faith and hope in her heart knew that some day she would walk again. She wafted a little thank you kiss up to God. All through her life she will be helped by three unseen angels: Faith, Hope and Charity

* * *

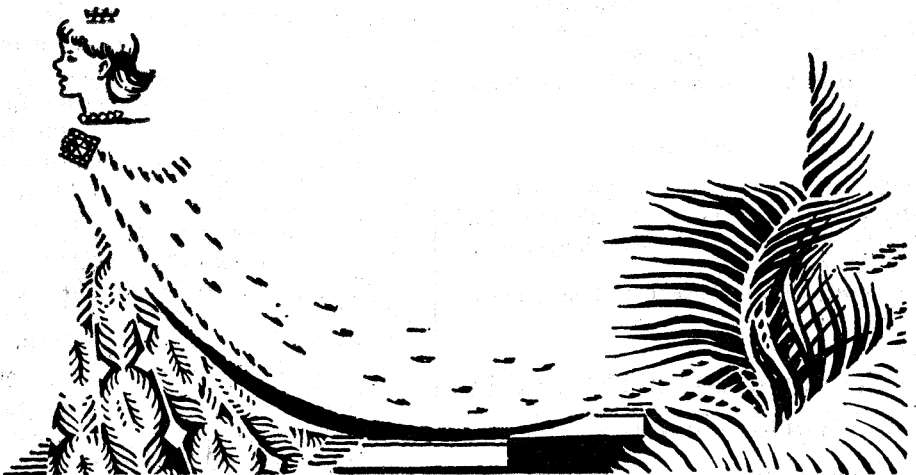
Johnny looked at the mantle on his shoulders. He had been hoping so hard that he had not noticed when the mantle was placed around him.

"What's this, Grandma? Is it your secret tapestry?"

"It is the mantle-of-charity. I only used the materials that you have made."

"Oh, Grandma! Now I know the secret of the tapestry!" said Johnny gladly. "Faith, hope and charity!"

Now Johnny was completely happy.



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ASTROLOGY, ART OF ARTS

(Continued from page 270)

the ends that an individual incarnation might be achieved. Now—

Give this careful thought: the "tendency to evil" which is symbolized by the design of the square means this: the tendency to continue to express from a level of protracted spiritual inertia. When we do not grow and unfold, we retrogress; retrogression is the supreme blasphemy because it represents a counteractive to the fulfillments of life. The static potentials of immaturity must be released and fulfilled, and "immaturity" is the relative UN-fulfillments on any level, octave, or cycle. To look at our design again, the angles and lines of force in the cardinal figure and the fixed-sign square:

In the cardinal figure, draw a little arc near the point connecting the lines representing Aries and Capricorn; draw another little arc connecting the upper-horizontal and the left-vertical of the fixed-square. These two arcs enclose two expressions of "right angle"; the cardinal is "open," the fixed is "closed"—at least as far as relationship with the entire designs are connected. The Aries-Capricorn right-angle unfolds the upper-left quadrant of its wheel; the fixed-square right-angle focusses the upper-left quadrant of its wheel. Do you see how the design of the square aspect, in its essential nature, depicts potential for unfoldment and potential for congestion? Draw arcs in both figures, analogous to these two, relating Capricorn-Libra to the upper-right quadrant of the fixed-square, Libra-Cancer to the lower-right and Cancer-Aries to the lower left quadrant; each open central right-angle of the cardinal "cross" has its potential for congestion shown in the corresponding angles of the archetypal fixed-square. These two aspects (polarities) of the square-design show the "counter-thrust"—against each other—of the dynamic and inertial tendencies of human consciousness. Every

"immaturity" ("child-hood-ness") of consciousness must transcend the inertial tendency to fulfill itself in the symbolism of the circle. The dynamic and congestive "angles" in these two figures—since each angle is a relationship of two factors of the potentials of the point—is the eternal urge of cosmic polarity through human relationship-consciousness to fulfill the potentials of the archetype "humanity."

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